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THE

RAMAYUNA

OF **Valmeeki,**

IN THE ORIGINAL SUNGSKRIT.

WITH A PROSE TRANSLATION,

And Explanatory Notes,

By WILLIAM CAREY and JOSHUA MARSHMAN.

THE LIBRARY OF CONGRESS

VOL. I.

CONTAINING

THE FIRST BOOK.

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TO

THE HONORABLE

SIR GEORGE HILARO BARLOW, BART.

GOVERNOR GENERAL, &c. &c. &c.

WHOSE KNOWLEDGE OF THE LANGUAGES AND LITERATURE OF INDIA,

AND

LONG ACQUAINTANCE WITH THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE

OVER WHOM HE PRESIDES,

ENABLE HIM TO FORM THE TRUEST JUDGMENT

OF EVERY ATTEMPT

TO ILLUSTRATE THE CHARACTER AND LEARNING OF THE HINDOOS,

THIS FIRST VOLUME

OF THE

RAMAYUNA

IS RESPECTFULLY INSCRIBED,

BY HIS FAITHFUL

AND OBEDIENT SERVANTS,

THE TRANSLATORS.

ADVERTISEMENT.

A considerable degree of interest has for some time been excited in Europe relative to the antiquities and literature, the manners and customs, of the Hindoos. Accordingly every degree of intelligence respecting them has been received with avidity; some of their writings have been translated, dissertations written, and, where authentic intelligence has failed, conjecture has attempted to satisfy the public mind.

It is not, however, from conjecture, nor even from partial translations, that the public can derive satisfactory information on these subjects. A clear idea of the religion and literature, the manners and customs of the Hindoos, can be obtained only from a connected perusal of their writings. Under this impression, Sir John Anstruther, the late enlightened President of the Asiatic Society, indicated a wish to the Society of Missionaries at Serampore, that they would undertake the work of translating such of the S*u*ngskrit writings as a Committee, formed from the Asiatic Society and the Council of the College of Fort-William, should deem worthy of the public notice; and, in consideration of the great expense necessarily attending an undertaking of *this nature,* these learned bodies generously came forward with a monthly indemnification of three hundred rupees. In addition to this, the late President of the Asiatic Society, anxious for the advancement of Eastern literature, addressed a letter to the different learned institutions in Europe, soliciting their patronage to this undertaking, a copy of which letter we have the honour to subjoin:

" THE Asiatic Society, and the College of Fort William, being desirous of promoting the knowledge of the Literature of India, and, at the same " time, of disclosing to the Learned in Europe the stores which lie hid in the Ancient Languages of India, have accepted a proposal which has been made to them " by the Brethren of the Mission at Serampore, of translating successively the principal works to be found in the S*u*ngskrit Language, particularly those held sa-

" cred by the Hindoos, or those which may be most illustrative of their Manners, " their History, or their Religion, including also the principal works of Science.

" It is proposed to print the works in the Original S*u*ngskrit, accompanied by a " Translation as nearly literal as the genius of the two languages will admit. The " advantage of such a plan, both as it tends to preserve the works of the learned of " ancient India from perishing, and as it tends to open Indian Science, Antiquity, " and Religion to the Learned in Europe, in the mode the best calculated to enable " them to appreciate their value, are sufficiently obvious. It is equally obvious, " however, that such a work cannot be undertaken by an individual with any hope " of completing it, and still less with any hope of emolument. The College of " Fort William, and the Asiatic Society, have been fortunate in finding a body of " men not only willing to undertake, but qualified to perform the work, with a de- " gree of vigour and permanency not to be hoped for from individual exertion.

" The expence, however, of this undertaking, advantageous as it is for the im- " provement of Oriental Literature, must greatly exceed any probable chance of " profit; without public aid it could not be carried on. The Asiatic Society, and " the College of Fort-William, have therefore agreed to allow the Missionaries " three hundred rupees per month, in aid of the subscription they may probably " receive from public Bodies, and the Learned in Europe.

" I am desired by the Asiatic Society, of which I have the honour to be Presi- " dent, and by the College of Fort-William, to request your patronage to the un- " dertaking. The works to be printed and translated are to be selected by a Joint- " Committee chosen from the Asiatic Society and the College Council, and the " subscription is only expected to continue till the publication of one work, to be " renewed or not at the option of the subscriber. I have the honor to enclose a " copy of the Proposals, and to request you to lay them before the Learned Body " over which you preside, with the hope that it will be honoured with their patro- " nage and subscription."

The Gentlemen who compose the Committee appointed to decide on such works as may appear to deserve the public notice, and who, from their profound insight into Indian literature, are well qualified to make the decision, have made choice of the Ramay*una* of Valmeek*i* to be the first in the series of translations

from the Sungskrit. The reverence in which it is held, the extent of country through which it is circulated, and the interesting view which it exhibits of the religion, the doctrines, the mythology, the current ideas, and the manners and customs of the Hindoos, combine to justify their selection.

The Translators have only to observe, that a strict conformity to the original has been the object constantly kept in view. To this has been sacrificed, not only elegance of expression, but in some places perspicuity. A free Translation would have been an easier task; but esteeming it their duty to lay before the public, not merely the story and machinery, but the imagery, the sentiment, and the very idiom of the poem, they have attempted this as far as the difference between the two languages would permit. And they trust a candid Public will excuse every defect of phraseology, when it is understood that the object has been to present the original poem in its native simplicity.

रामायण ।

THE RAMAYUNA.

BOOK I. SECT. I.

रामं लक्ष्मणपूर्व्वजं रघुवरं सीतापतिं सुन्दरं ।
काकुत्स्थं करुणामयं गुणनिधिं विप्रप्रियं धार्म्मिकं ॥

TRANSLATION.

I salute Rama, the beautiful, the elder brother of *Lukshmuna*, the illustrious *Rughoo*,[1] the husband of Seeta, the descendant of *Kukootstha*, full of clemency, a sea of excellencies, the friend of Brahmans, the virtuous one, the sovereign, devoted to truth, the son of *Dusharutha*, him whose body

[1] 'The illustrious *Rughoo*.' *Rughoo* was one of the progenitors of *Rama*. *Rama* is here termed *Rughoo*, as being the most illustrious of the family.

राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्त्तिं ।
वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिं ।।
जयति रघुवंशतिलकः कौशल्यानन्दिवर्द्धनो रामः ।
दशवदननिधनकारी दाशरथिः पुण्डरीकाक्षः ।।
राम रामेति रामेति कूजन्तं मधुराक्षरं ।
आरूढकविताशाखं वन्दे वाल्मीकिकोकिलं ।।

is blue,[1] the benign, the delight of the universe, the glory of *Rughoo's* race,[2] *Raghuva*,[3] the enemy of *Ravuna*.

Victory to *Rama*, the glory of *Rughoo's* race, the increaser of *Kousulya's*[4] happiness, the destroyer of the ten-headed;[5] to *Dasharuthu*,[6] whose eye is like the water lily.

I salute *Valmeeki*,[7] the *kokila*,[8] who, mounted on the branch of poesy, sounds the delightful note *Rama*, *Rama*, *Rama*. Salutation to the lord of

1 'Him whose body is blue'. The original word is '*shyamula*,' which signifies a deep blue. The images of *Rama* are generally painted blue.

2 'The glory of *Rughoo's* race.' The original word '*tiluka*' denotes the mark which the Hindoos make on their foreheads in honour of their deity. The *tiluka* is varied according to the deity worshipped.

3 '*Raghuva*' is a patronymic formed from *Rughoo*, and one of *Rama's* proper names.

4 '*Kousulya*,' the mother of *Rama*.

5 'Ten-headed,' one of *Ravuna's* names.

6 '*Dashurutha*,' another patronymic, formed from *Dusha-rutha*.

7 '*Valmeeki*' is the author of the poem.

8 The Indian cuckow.

नमस्तस्मै मुनीशाय श्रीयुताय तपस्विने ।
सर्व्वज्ञानाधिवासाय तस्मै वाल्मीकये नमः ॥

तपःस्वाध्यायनिरतस्तपस्वी वाग्विदाम्वरः ।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिसत्तमः ॥ १ ॥
को न्वस्मिन् प्रथितो लोके सद्गुणैर्गुणवत्तरः ।
धर्म्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ २ ॥
उदाराचारसम्पन्नः सर्व्वभूतहिते रतः ।
वीर्य्यवांश्च वदान्यश्च कस्यापि प्रियदर्शनः ॥ ३ ॥

the Moonis, the blessed, the T*u*pushee,[1] the abode of all knowledge. To this Valmeek*i* salutation.

Valmeek*i*, the chief of the Moon*i*s, devoted to sacred austerities and the perusal of the Ved*a*, the incessant T*u*p*u*shee, pre-eminent among the learned, earnestly inquired of Nar*u*d*a*, Who in the universe is transcendent in excellence, versed in all the duties of life, grateful, attached to truth, steady in his course, exuberant in virtues, delighting in the good of all beings? Who is heroic, eloquent, lovely, of subdued anger, truly great? Who is

[1] 'The T*u*p*u*shee,' one who practices religious austerities.

जितक्रोधो महान् कश्च द्युतिमान् को ऽनसूयकः ।
संजातरोषात् कस्माच्च देवता अपि बिभ्यति । 4 ॥
क उदारः समर्थश्च त्रैलोक्यस्यापि रक्षणे ।
कः प्रजानुग्रहरतः को निधिर्गुणसम्पदां । 5 ॥
समग्रा रूपिणी लक्ष्मीः कमेकं संश्रिता नरं ।
अनिलानलसूर्येन्दुशक्रोपेन्द्रसमश्च कः । 6 ॥

patient, free from malice, at whose excited wrath the gods tremble? Who is great, mighty in preserving the three worlds?[1] Who devoted to the welfare of men? The ocean of virtue and wealth? In whom has Lukshmee, the complete, the beautiful, chosen her abode? Who is the equal of *Unila*,[2] *Unula*,[3] *Soorya*,[4] *Indoo*,[5] Shukra,[6] and *Oopendra*?[7] From you, O Naruda, I would hear this. You are able, O divine Sage, to describe

[1] 'The three worlds:' *Swurga*, heaven; *Murtya*, the earth, and Patal*a*, the world of serpents or hydras. These three terms include the universe according to the Hindoos.

[2] *Puvuna*, the god of the winds.

[3] *Ugni*, the god of fire.

[4] The sun, or rather the dev*a* who presides over it.

[5] Chundr*a*, the moon.

[6] Indra the god who presides over the heavens and the seasons.

[7] Vishnoo.

एतदिच्छाम्यहं श्रोतुं तत्वो नारद तत्त्वतः ।
देवर्षे त्वं समर्थो ऽसि ज्ञातुमेवंविधं नरं ॥ 7 ॥
कालत्रयज्ञस्तच्छ्रुत्वा वाल्मीकेर्नारदो वचः ।
श्रूयतामित्युपामन्त्र्य तमृषिं प्रत्यभाषत ॥ 8 ॥
वहवो दुर्लभाश्चैव त्वयैते कीर्त्तिता गुणाः ।
एकस्मिन् हि त्रिलोके स्मिन् गुणा एते सुदुर्लभाः ॥ 9 ॥
देवेष्वपि न पश्यामि कश्चिदेभिर्गुणैर्युतं ।
श्रूयताञ्च गुणैरेभिर्यो युक्तो नरचन्द्रमाः ॥ 10 ॥
इक्ष्वाकुवंशप्रभवो रामो नाम गुणाकरः ।
एतैरप्यधिकैश्चैव गुणैर्युक्तो महाद्युतिः ॥ 11 ॥

the man. Na*ru*da, acquainted with the present, the past, and the future, hearing the words of Valm*ee*ki, replied to the sage: Attend: the numerous and rare qualities enumerated by you, can with difficulty be found throughout the three worlds; not even among the Devtas have I seen any one possessed of all these. Hear: he who possesses these, and virtues far beyond, a full-orbed moon, a mine of excellence, is of *I*shwakoo's race, and named Ram*a*; of regulated mind, temperate, magnanimous, patient, illus-

नियतात्मा महात्मा च धृतिमान् द्युतिमान् वशी ।
बुद्धिमान् नीतिमान् वाग्मी श्रीमान् शत्रुनिवर्हणः । 12 ॥
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ।
महेष्वासो महातेजा गूढजत्रुररिन्दमः । 13 ॥
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ।
समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् । 14 ॥
विशालाक्षः पीनवक्षा लक्ष्मीवान् शुभलक्षणः ।
धर्म्मज्ञः सत्यसन्धश्च प्रजानाञ्च हिते रतः । 15 ॥
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ।
प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः । 16 ॥

trious, self-subdued, wise, eminent in royal duties, eloquent, fortunate, fatal to his foes, of ample shoulders, brawny arms, with neck shell-formed, and rising cheeks, eminent in archery, of mighty energy, subduing his enemies, with arms extending to the knee, manly, of fine-formed head and open front, of mighty prowess, whose body is exact in symmetry, of hyacinthine hue, who is full of courage, with eyes elongated, his chest circular and full, who is fortunate, imprinted with auspicious marks, versed in the duties of life, philanthropic, steadily pursuing rectitude, sapient, pure and humble, contemplative, equal to *Prujaputi*,[1] illustrious, supporting the world, subduing his passions, the helper of all, the protector of virtue, skilled in the

[1] *Bruhmu*.

रक्षिता सर्व्वलोकस्य धर्म्मस्य परिरक्षिता ।
वेदवेदाङ्गविच्चैव सर्व्वशास्त्रविशारदः । 17 ॥
सत्ववान् सर्व्वसत्वज्ञो नीतिमान् प्रतिभाववान् ।
सर्व्वलोकप्रियः साधुरदीनात्मा बहुश्रुतः । 18 ॥
सर्व्वदानुगतः सद्भिः समुद्र इव सिन्धुभिः ।
स सत्यः स समः सौम्यः स चैकः प्रियदर्शनः । 19 ॥
रामः सर्व्वगुणोपेतः कौशल्यानन्दिवर्द्धनः ।
समुद्र इव गाम्भीर्य्ये स्थैर्य्ये च हिमवानिव । 20 ॥
विष्णुना सदृशो वीर्य्ये सोमवत् प्रियदर्शनः ।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः । 21 ॥

Vedas and Ved*angas*, deep in all the Shastr*as*, strong, acquainted with the secrets of nature, practising every duty, penetrating, amiable to all, upright, ample in knowledge, of noble mind, ever attended by the good as the ocean by the rivers, the companion of truth, social, the only lovely one, Ram*a*, the seat of every virtue, the increaser of Koush*u*lya's joy, profound like the deep, immoveable as Heemal*u*y*a*, heroic as V*i*shnoo, grateful to the sight as the full-orbed moon, in anger dreadful as the conflagration, in patience [1]

1. 'In patience,' &c. The earth which permits itself to be ploughed up, harrowed, its bowels to be torn open, and suffering every kind of indignity, is often alluded to by the Hindoo writers as an example of patience.

धनदस्य समस्त्यागे सत्येऽप्यनुपमः सदा ।
रञ्जयामास स गुणैरुदारैस्तैरिमाः प्रजाः ॥ 22 ॥
यस्मात्ततो राम इति नाम तत्तस्य विश्रुतं ।
तमेवंगुणसम्पन्नं रामं सत्यपराक्रमं ॥ 23 ॥
ज्येष्ठं श्रेष्ठगुणैर्युक्तं पिता दशरथः सुतं ।
प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ 24 ॥
यौवराज्येन संयोक्तुमियेष स महामतिः ।
तस्याभिषेकसंभारं दृष्ट्वा कैकयवंशजा ॥ 25 ॥
पूर्व्वदत्तवरा राज्ञा वरावेतावयाचत ।
विवासनञ्च रामस्य भरतस्याभिषेचनं ॥ 26 ॥

like the gentle earth, generous as Dhan*ud*a,[1] in verity ever unequalled. By these his matchless virtues he conferred felicity on his subjects, and therefore is he known by the name R*a*ma.

This R*a*ma, all accomplished, puissant, the first born, possessed of peerless excellence, devoted to the welfare of the people, did the magnanimous D*u*sh*a*r*u*tha, granting the desires of his subjects, wish to unite with himself in the regal state. The daughter of Kek*u*ya beheld the preparations for his instalment, and, claiming the double promise formerly made, required the exile of R*a*ma, and the instalment of Bh*u*r*u*t*a*. D*u*sh*a*r*u*tha, held, through his promise, by the ties of honour, sent his beloved son R*a*ma

1 Dhan*ud*a, one of the names of K*oo*ver*a*, the god of riches.

स सत्यवचनाद्राजा धर्म्मपाशेन संयतः।
विवासयामास सुतं रामं दशरथः प्रियं। 27 ॥
स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।
पितुर्वचननिर्द्देशात् कैकय्याः प्रियकारणात्। 28 ॥
तं यान्तमनुजो धीमान् भ्रातरं राममग्रजं।
लक्ष्मणो नाम विनयादनुवव्राज वीर्य्यवान्। 29 ॥
रामस्य दयिता भार्य्या नित्यं प्राणसमाहिता।
जनकस्य कुले जाता देवमायेव निर्म्मिता। 30 ॥
सर्व्वलक्षणसम्पन्ना भार्य्या चैनमनुव्रता।
अनुवव्राज वैदेही सीता नाम शुभव्रता। 31 ॥

into exile. To preserve inviolate the promise made through affection to Kek*u*ya, the hero, at his father's command, departed into the forest.

He departing into exile, the wise, heroic L*u*ksm*una*, his younger brother, through affection accompanied him. His beloved spouse, always dear as his own soul, the Videhan Seeta, of J*unuka*'s race, formed by the illusion of the dev*a*, amiable, adorned with every charm, obedient to her lord, followed him into exile. Endued with beauty, youth, sweetness, goodness, and pru-

रूपयौवनमाधुर्य्यशीलाचारसमन्विता ।
बभौ सानुगता रामं निशाकरमिव प्रभा । 32 ॥
पौरैरनुगतो दूरं पित्रा दशरथेन च ।
शृङ्गवेरपुरे सूतं गङ्गाकूले व्यसर्ज्जयत् । 33 ॥
गुहमासाद्य धर्म्मात्मा निषादाधिपतिं प्रियं ।
गुहेन सहितो रामो लक्ष्मणेन च सीतया । 34 ॥
सोऽतीत्य वनदुर्गाणि सरितश्च सरांसि च ।
चित्रकूटं ययौ शैलं भरद्वाजस्य शासनात् । 35 ॥
रम्यमावसथन्तत्र कृत्वा रामः सलक्ष्मणः ।
उवास सीतया सार्द्धं वल्कलाजिनसंवृतः । 36 ॥

dence, she was inseparably attendant on her lord; as the light on the moon. Accompanied far by the people, and his sire *Dusharutha*, he dismissed the charioteer at Shr*i*ng*u*ver*a* on the banks of the Ganges. Here he met with the beloved *Gooha*, the virtuous king of the Ch*u*ndal*as*; accompanied by whom, Ram*a*, with L*u*kshm*u*na, and Seeta, passing dreadful forests, lakes, and rivers, went to the mountain Ch*i*tr*a*koot*a* at the command of Bh*u*r*u*dwaj*a*. Ram*a*, with L*u*kshm*una*, erecting a pleasant bower, resided there with Seeta, clothed wish skins. Ch*i*tr*a*koot*a* was irradiated by these three personages,

श्रीमद्भिस्तैस्त्रिभिः सार्द्धं चित्रकूटो रराज सः ।
अधिष्ठितो यथा मेरुः श्रीवैश्रवणशङ्करैः । 37 ॥
चित्रकूटं गते रामे पुत्रशोकार्द्दितस्तथा ।
राजा दशरथः स्वर्गमगमत् विलपन् सुतं । 38 ॥
रामप्रवासनं श्रुत्वा पितुश्च निधनन्तथा ।
भरतो विललापार्त्तो मातृकादागतो वहु । 39 ॥
गते तु तस्मिन् भरतो वशिष्ठप्रमुखैर्द्विजैः ।
प्रचोदितोपि राज्याय नैच्छद्राज्यं महायशाः । 40 ॥
मृते पितरि धर्म्मात्मा राजत्वे स पुरस्कृतः ।
राज्यलोभं परित्यज्य रामं द्रष्टुमुपागतः । 41 ॥

as *Soomeroo*, is irradiated by Shree, *Vishruvuna*, and *Shunkura*. After *Rama* was gone to *Chitrakoota*, *Dusharutha*, the king, overwhelmed with grief, departed to heaven, lamenting his son.

Bhuruta, hearing of the exile of *Rama*, and his father's death, returned from his maternal uncle's, greatly lamenting. Although *Rama* was gone to *Chitrakoota*, the famous *Bhuruta*, when intreated by *Vushishtha*, the twice-born, desired not the kingdom. This virtuous one, invited to fill the throne of his deceased parent, rejected every ambitious thought and went to seek *Rama*.

अयाचद्भ्रातरं राममार्य्यभावपुरस्कृतः ।
त्वमेव राजा धर्म्मज्ञ इति रामं वचोऽब्रवीत् । 42 ॥
रामोऽपि परमोदारः सुमुखः सुमहायशाः ।
न चैच्छत् पितुरादेशात् राज्यं रामो महाबलः । 43 ॥
पादुके चास्य राज्याय न्यासं दत्वा पुनःपुनः ।
निवर्त्तयामास तदा भरतं भरताग्रजः । 44 ॥
स काममनवाप्येव गृहीत्वा रामपादुके ।
नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया । 45 ॥
आशङ्कमानस्तु पुनः पौरजानपदागमं ।
रामोऽपि हित्वा तं शैलं प्रययौ दण्डकं वनं । 46 ॥

The excellent Bhuruta, beseeching, thus addressed Rama, "Thou who art profound in the rules of justice, thou art king." The generous, beautiful, renowned, and mighty Rama, on account of his father's command, would not accept the kingdom; but presenting his own sandals[7] to Bhuruta, he, the eldest brother, repeatedly commanded him to return. Bhuruta, unable to obtain his wish, received the sandals, and governed the kingdom at the town of Nundi, earnestly longing for the return of Rama. Rama, greatly fearing that the people, both of the city and of the whole country, would return again, left that mountain, and went into the forest Dunduka.

7 This was in answer to Bhuruta's request; as if he had said, "Go and rule the kingdom, receiving my sandals in my stead."

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह।
सुतीक्ष्णञ्च तथागस्त्यमगस्त्यभ्रातरं तथा। 47 ॥
अगस्त्यवचनाच्चैव जग्राहैन्द्रं धनुस्तदा।
खड्गञ्च परमप्रीतस्तूणी चाक्षयसायकौ। 48 ॥
अतीत्य शरभङ्गञ्च अगस्त्यञ्च महामुनिं।
सो ऽभिवाद्य ययौ श्रीमाननसूयाञ्च सुव्रतां। 49 ॥
देशः पञ्चवटी नाम तत्र वासमकल्पयत्।
वसतस्तत्र रामस्य वने वनचरैः सह। 50 ॥
रक्षोभ्यः कामरूपिभ्य ऋषयो ऽभ्यागमन् भयात्।
रामं कमलपत्राक्षं शरण्यं शरणार्थिनां। 51 ॥

There he killed the *Ruksusa Viradha*, and met with the sages Shuru-bhunga, and Sootheekshna, and *Ugustya*, with his brother; and at the command of *Ugustya*, received the *Indra*-given-bow, the scimitar, and the two quivers filled with imperishable arrows.[1] This greatly beloved one, then taking leave of the great sages Shurubhunga and *Ugustya*, and bowing even to the feet of the virtuous *Unusooya*,[2] departed, and at length fixed his residence in the country *Punchuvutee*.

To him dwelling with the sylvan inhabitants, did the holy sages resort, through fear of the *Rukshuses*, able to vary their form at their wish; even to

[1] 'Imperishable.' Literally, arrows which having done their office would of themselves return to his quiver again.

[2] *Unusooya*, the wife of *Ugustya*.

महेन्द्रमिव दुर्द्धर्षं बाणखड्गधनुर्धरं ।
स तेषां प्रतिशुश्राव राक्षसानां तदा वने । 52 ॥
प्रतिज्ञातश्च रामेण वधः संयति रक्षसां ।
ऋषीणामग्निकल्पानां दण्डकारण्यवासिनां । 53 ॥
तेन तत्र सह भ्रात्रा जनस्थाननिवासिनी ।
विरूपिता सूर्पणखा राक्षसी कामरूपिणी । 54 ॥
ततः सूर्पणखावाक्यादागतान् सर्व्वराक्षसान् ।
खरञ्च दूषणञ्चैव रक्षस्त्रिशिर एव च । 55 ॥
निजघान रणे राम एकस्तान् सर्व्वराक्षसान् ।
तेषामनुबलञ्चैव सहस्राणि चतुर्द्दश । 56 ॥

Rama, whose eye resembles the petal of the water-lily, who is the asylum of the destitute, who, active as Indra, wields the dart, the scimiter, and the unerring bow. From these sages, residing in the forest *Dunduka*, whose bodies in lustre equalled the fire, did Rama hear respecting the deeds of the *Rukshuses*, and by him was their destruction then decreed. By Rama and his brother, was Soorpanukha, the various-form-assuming Rukshusee, dwelling in *Junasthana*, completely disfigured. After this, all the Rukshuses, who, at the word of Soorpanukha, came with *Khuru* and Dooshuna and Trishira at their head, an army of fourteen thousand, were destroyed by Rama alone. Hearing of this

ततो ज्ञातिवधं श्रुत्वा रक्षस्त्रैलोक्यविश्रुतं ।
नामतो रावणो नाम कामरूपी महाबलः । 57 ॥
राक्षसाधिपतिः शूरो रावणः क्रोधमूर्च्छितः ।
सहायं वरयामास मारीचं नाम राक्षसं । 58 ॥
वार्य्यमाणोऽपि बहुशो मारीचेन स रावणः ।
न विरोधो बलवता क्षमो रावण तेन ते । 59 ॥
अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ।
जगाम सहमारीचो रामाश्रमपदं ततः । 60 ॥
तेन मायाविना दूरमपवाह्य नृपात्मजौ ।
रावणो ऽन्तरमासाद्य सीतां सुरसुतोपमां । 61 ॥

slaughter of his kinsmen, the mighty hero Rav*una*, the king of the R*uk*sh*uses*, famed throughout the three worlds, various-form-assuming, transported with anger, took with him the R*u*ksh*us* Mareech*a*, by whom he had been often admonished, " The quarrel with this mighty one is beyond your strength." Rav*una* however, disregarding his advice, and hurried on by his fate, went with Mareech*a* to the abode of Ram*a*. Ram*a* being drawn to a great distance by the illusive-form-assuming Mareech*a*, Rav*una*, entering within the inclosure, carried off Seeta, the wife of Ram*a*, in beauty equalling a daughter of the

जहार भार्य्यां रामस्य हत्वा गृध्रं जटायुषं ।
रामोऽपि हतमारीचो निवृत्तो बहु चिन्तयन् । 62 ।।
शून्यं दृष्ट्वाश्रमपदं विललाप सलक्ष्मणः ।
विचिन्वन् बहुशोऽरण्यं दृष्ट्वा चैव जटायुषं । 63 ।।
तस्यैव वचनाद्रामो दक्षिणाभिमुखो ययौ ।
कबन्धं ददृशे भूयो दनोः पुत्रं महाबलं । 64 ।।
तं स तेनैव कोपेन कबन्धं घोरदर्शनं ।
निहत्य काष्ठैरदहत् स च दिव्यवपुस्तदा । 65 ।।
कथयामास रामस्य श्रमणीं शबरीं ततः ।
श्रवणीं धर्म्मनिपुणां स निर्गम्य रघूत्तमः । 66 ।।

gods; and on his journey wounded *Jutayoosha*. Rama, having killed Mareech*a*, returned, full of anxiety; and, seeing his habitation empty, he with Lukshm*una* made great lamentation. Wandering to and fro in the wilderness, he met with J*utayoosha*, by whose advice he turned towards the south. Here he again saw K*u*b*u*ndh*a*, the mighty son of D*unoo*, and having with great anger (against Rav*una*) slain the terrific K*u*b*u*ndh*a* outright, he burnt him with wood; who upon this assumed a divine form, and told him of the female devotee Sh*uvu*ree. At the word of J*utayoosha* the illustrious descendant of R*u*gh*oo* departing,

तस्यैव वचनाद्रामो लक्ष्मणेन सहानघः ।
अभ्यगच्छन्महातेजाः शवरीं शत्रुसूदनः । 67 ॥
शवर्य्या पूजितः सम्यक् रामो दशरथात्मजः ।
पम्पातीरे हनुमता सङ्गतो वानरेण ह । 68 ॥
हनूमद्वचनाच्चैव सुग्रीवेण समागतः ।
सुग्रीवस्य च तत् सर्व्वं रामोऽशंसन्महाबलः । 69 ॥
सुग्रीवस्तस्य रामस्य श्रुत्वा वाक्यं महात्मनः ।
चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकं । 70 ॥
चक्रे वानरराजेन वैरानुकथनं महत् ।
रामे निवेदितं सर्व्वं प्रणयाद्दुःखितेन ह । 71 ॥

Rama the sinless, the renowned, the conqueror of his foes, went with *Lukshmuna* to this devotee, eminent in holiness. The son of *Dusha-rutha* having been received with peculiar respect by the devotee, on the banks of the *Pumpa* met with the monkey *Hunooman*, and through his advice had an interview with *Soogreeva*. The mighty *Rama* told him the whole of his story. The friendly *Soogreeva*, having heard the words of the magnanimous *Rama*, engaged with him in a solemn friendship, witnessed by the fire. He then, with much distress, related to *Rama* his mighty quarrel with the king of the monkeys; and

वालिनश्च बलं तत्र कथयामास वानरः ।
प्रतिज्ञातन्तु रामेण तस्य वालिवधं प्रति । 72 ॥
राघवे वालिवीर्य्येण सुग्रीवः शङ्कितो ऽभवत् ।
राघवे प्रत्ययार्थन्तु दुन्दुभेः कायमुत्तमं । 73 ॥
दर्शयामास सुग्रीवो महापर्व्वतसन्निभं ।
उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः । 74 ॥
पादेन दुन्दुभेः कायं चिक्षेप शतयोजनं ।
बिभेद सप्ततालांश्च शरेणाद्भुततेजसा । 75 ॥
गिरिं रसातलञ्चैव जनयंस्तस्य विस्मयं ।
ततः प्रीतमनास्तस्य कर्म्मणा तेन सो ऽभवत् । 76 ॥

acquainted him with the prowess of Val*i*. Ram*a* then vowed the death of Val*i*. Soogreev*a*, recollecting Val*i*'s great prowess, began to fear for the descendant of Rughoo, and shewed him the body of Doondoobh*i*, in size equal to a mountain. The mighty Ram*a*, smiling, with one stroke of his foot, kicked the carcase a hundred *yozunas*;[1] and discharged a powerful arrow, which, to the astonishment of Soogreev*a*, pierced seven palmyra trees, and, cleaving the mountain, penetrated even to Patal*a*. At this exploit the affection of Soogreev*a* was drawn towards Ram*a*, and he was filled with joy.

1 A *yozuna* is about eight miles.

सुग्रीवो वानरश्रेष्ठः परं हर्षमवाप च ।
ततो वानरराजेन कृत्वा सख्यं महाबलः । 77 ॥
प्रत्ययं जनयामास तदान्योन्यस्य वै मिथः ।
समयं तौ ततः कृत्वा नरवानरपुङ्गवौ । 78 ॥
किष्किन्ध्यां रामसुग्रीवौ जग्मतुस्तौ गुहां तदा ।
ततोऽगर्ज्जद्धरिवरः सुग्रीवो मेघनिस्वनः । 79 ॥
तेन नादेन महता निर्ज्जगाम हरीश्वरः ।
अनुमान्य तदा तारां सुग्रीवेण समागतः । 80 ॥
निजघान च तत्रैनं शरेणैकेन राघवः ।
ततः सुग्रीववचनाद्धत्वा वालिनमाहवे । 81 ॥

The valiant Ram*a* having contracted a firm friendship with the king of the monkeys, a mutual confidence was thus created. The chiefs of monkeys and of men Ram*a* and Soogreev*a* having fixed a time (for the recovery of Seeta) entered the cave of K*i*sk*i*ndhy*a*. There the mighty ape roared like thunder. At this terrible sound, Val*i*, the Lord of the monkeys, came forth. Having comforted Tara, he went out to meet Soogreev*a*, and was there slain by one arrow of Raghuva's. The descendant of Rughhoo having slain Vali

सुग्रीवायैव तद्राज्यं राघवः प्रत्यपादयत्।
अनुज्ञातस्तु रामेण किष्किन्ध्यां प्रविवेश ह । 82 ॥
चतुरो वार्षिकान् मासानुषित्वा समयेन तु।
स च सर्व्वान् समानीय वानरान् वानरर्षभः । 83 ॥
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजां ।
ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् कपिः । 84 ॥
शतयोजनविस्तीर्णं पुप्लुवे मकरालयं ।
ततो लङ्कां समासाद्य पुरीं रावणपालितां । 85 ॥
ददर्श सीतां ध्यायन्तीमशोकवनिकागतां ।
निवेद्य चाप्यभिज्ञानं प्रवृत्तिं विनिवेद्य च । 86 ॥

in battle, reinstated Soogreev*a* in that kingdom; who, at the command of Ram*a*, entered K*i*sk*i*ndhy*a*.

Having remained there during the four months of rain, at the appointed time, Soogreev*a*, desirous of finding the daughter of J*u*n*u*k*a*, called all the monkeys together, and sent them out towards the eight sides[1] of the earth. After this, the monkey H*u*nooman, by the direction of the vulture S*u*mpati, leaping over the habitation[2] of the sea-monsters, a hundred *yozunas* wide, arrived at L*u*nka, the city protected by Rav*u*n*a*, and saw Seeta pensively meditating in the garden *U*shok*a*. He there delivered to her a token from Ram*a*, and acquainted her with the situation of her lord. Having received from her a

[1] The Hindoos reckon eight *deegs* or sides.
[2] The sea.

गृहीत्वा प्रत्यभिज्ञानं मर्द्दयामास नैर्ऋतान्।
सप्त मन्त्रिसुतान् हत्वा पञ्च सेनाग्रगानपि। 87 ॥
जम्बुमालिनमाहत्य प्रहस्तस्य सुतं तदा।
कुमारमक्षं निष्पिष्य ग्रहणं समुपागमत्। 88 ॥
अस्त्रादुन्मुच्य चात्मानं ज्ञात्वा पैतामहान् वरान्।
ममर्ष रक्षसां वीरो यन्त्रणाञ्च यदृच्छया। 89 ॥
ततो दग्ध्वा पुरीं लङ्कामृते सीताञ्च मैथिलीं।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः। 90 ॥
सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणं।
निवेदयामास तदा दृष्टा सीता मयेति वै। 91 ॥

token in return, he slew many of the *Rukshuses*. After killing the seven sons of the counsellor,[1] the five great captains, and Jumbhoomalee the son of *Pruhusta*, and crushed *Uksha* the king's son (under his feet,) he at length suffered himself to be taken. Mounting aloft he liberated himself from the entangling weapon, but acknowledging the power of the blessing[2] given by *Bruhma*, he endured of his own will the pains inflicted by the *Rukshuses*. Afterwards the mighty monkey having burnt the whole of *Lunka*, except the abode of the Mitilean Seeta, returned to *Rama* with his welcome intelligence. Coming into the presence of the magnanimous *Rama*, he, performing the customary obeisance, informed him, that he had certainly seen Seeta. Afterwards

1. *Ravuna's* counsellor.

2. 'Blessing.' *Bruhma* had given to Indrajit*a* a weapon, by which every one on whom it was thrown, was entangled so completely that he could not escape.

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः ।
समुद्रं क्षोभयामास शरैरादित्यसन्निभैः । 92 ॥
दर्शयामास चात्मानं समुद्रः सरिताम्पतिः ।
समुद्रवचनाच्चैव नलं सेतुमकारयत् । 93 ॥
तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।
अभ्यषिञ्चत् स लङ्कायां राक्षसेन्द्रं विभीषणं । 94 ॥
कर्म्मणा तेन महता देवा इन्द्रपुरोगमाः ।
सदेवर्षिगणास्तुष्टा राघवं तेऽभ्यपूजयन् । 95 ॥
तथा परमसन्तुष्टः पूजितः सर्व्वदैवतैः ।
तामुवाच ततो रामः परुषं तत्र संसदि । 96 ॥

Rama, accompanied by Soogreeva, went to Sumudra,[1] and with his arrows, bright as the sun, put him in fear. Sumoodra, the lord of the rivers rendered himself visible; and, by his direction, Nula made a bridge (over the sea). Rama by means of this bridge passing over to Lunka, killed Ravuna in battle, and installed Vibheeshuna in the kingdom.

On that great event, Indra and all the other devutas, with the divine Rishis, highly delighted, adored the descendant of Rughoo. After this, Rama filled with high satisfaction, and adored by all the devutas, spake reproachfully to Seeta in the midst of the assembly. Seeta, indignant, entered the glowing

[1] The mythological name of the sea.

अमृष्यमाणा सा सीता विवेश ज्वलनं ततः ।
ततो वायुः प्रादुरासीद्वागुवाचाशरीरिणी । 97 ॥
दिवि दुन्दुभयो नेदुः पुष्पवृष्टिः पपात ह ।
ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषां । 98 ॥
अग्रहीदमलां रामो वचनाच्च गुरोस्तदा ।
कृतकृत्यस्तदा रामो विज्वरः समपद्यत । 99 ॥
देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेन सुहृद्वृतः । 100 ॥
भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः ।
भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् । 101 ॥

fire, upon which *Vayoo*[1] exerted all his force; a voice was heard from the incorporeal beings, the *Doondoobhis* began to sound in the air, and a shower of flowers fell.

After this, *Rama*, knowing by the word of *Ugni*, that *Seeta* was pure and inviolate, received her again through the advice of his *gooroo*.[2] Then *Rama*, full of joy, dismissed all his anxiety, and having received a blessing from the gods, and assembled the monkeys, he, surrounded by his friends, returned to *Uyodhya*, in the chariot *Pooshpa*. When he arrived at the retreat of *Bhurudwaja*, the mighty hero sent *Hunooman* to *Bhuruta*, and conversing about

1 In mythology the wind.

2 A parent, a religious guide, or a teacher of any kind is called a *gooroo*.

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा ।
पुष्पकं तत् समारूढ नन्दिग्रामं ययौ तदा । 102 ॥
नन्दिग्रामे जटां छित्वा भ्रातृभिः सह राघवः ।
अयोध्यां नगरीं प्राप्य राज्यं पुनरवाप्तवान् । 103 ॥
ईजे च विविधैर्यज्ञैर्हत्वा तं लोककण्टकं ।
सीतया सहितः श्रीमान्रेमे च मुदितः सुखी । 104 ॥
पालयामास चैवेमाः पितृवन्मुदिताः प्रजाः ।
अयोध्याधिपतिः श्रीमान्रामो दशरथात्मजः । 105 ॥
हृष्टः प्रमुदितो लोकस्तुष्टः पुष्टः सुधार्म्मिकः ।
निरामयो विशोकश्च दुर्भिक्षापायवर्जितः । 106 ॥

their former engagements, he with Soogreeva mounted the chariot Pooshpa, and arrived at the town of Nundi. Here Raghuva, with his brothers, cut off his juta,[1] and arriving at Uyodhya he resumed the kingdom. The happy, fortunate one, having destroyed the enemy of men, honoured (the gods) by various sacrifices, and gave himself up to enjoyment with Seeta.

The sovereign of Uyodhya, the happy son of Dusha-ruthu, nourished (his) subjects after the manner of his great father. The people were joyful, delighted, satisfied, thriving, virtuous, free from all sickness, from sorrow, famine and danger; no one saw the death of his child[2]; the women were

[1] His matted hair, the token of a religious devotee.

[2] The children out-lived the parents.

न पुत्रमरणं केचित् पश्यन्ति स्म नराः क्वचित्।
नार्य्यश्चाविधवा नित्यं पतिशुश्रूषणे रताः। 107 ॥
न वातजं भयं किञ्चित् नाप्सु मज्जन्ति जन्तवः।
न चाग्निजं भयं किञ्चित् यथा कृतयुगन्तथा। 108 ॥
न चापि क्षुद्भयन्तत्र न तस्करभयन्तथा।
नगराणि च राष्ट्राणि धनधान्ययुतानि च। 109 ॥
न तस्य राष्ट्रे बधिरो नानाथास्तत्र वाबुधः।
न दुःखितो न कृपणो न व्याध्यार्त्तो भवेन्नरः। 110 ॥
अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः।
गवां शतसहस्राणि बहूनि स तु दास्यति। 111 ॥

never reduced to a state of widowhood, but were affectionately devoted to the service of their husbands; there was no fear from the winds, no one perished by the waters, nor was there cause of fear from fire: every thing exactly resembled the *Sutya Yooga*. There were no apprehensions of hunger, no fear of thieves; the cities and villages were filled with corn and riches. In his country was there no one deaf, no one forlorn, no one ignorant; none distressed, no miser, nor any one diseased. He, having performed a hundred *ushwa-medhas*, and given much gold, will[1] also give many hundred thousand cows (to the brahmans): this renowned son of *Rughoo* will establish the

1 Here the tense changes to the future, the remaining part of this paragraph being by the Hindoos esteemed a prophecy of *Rama's* future actions.

असंख्येयं धनन्दत्त्वा ब्राह्मणेभ्यो महायशाः ।
राजवंशान् शतगुणान् स्थापयिष्यति राघवः । 112 ॥
बहून् वर्षांश्च राज्यं स राघवो वै करिष्यति ।
चातुर्व्वर्ण्यञ्च लोकेऽस्मिन् स्वधर्म्मे स्थापयिष्यति । 113 ॥
दशवर्षसहस्राणि दशवर्षशतानि च ।
रामो राज्यमुपास्येह विष्णुलोकं गमिष्यति । 114 ॥
स सर्व्वगुणसम्पन्नः श्रीमानूर्ज्जितशासनः ।
यन्मां पृच्छसि वाल्मीके राम एभिर्गुणैर्युतः । 115 ॥
नारदस्य वचः श्रुत्वा वाल्मीकिरिदमब्रवीत् ।
देवर्षे ये त्वया प्रोक्ता गुणाः पुरुषदुर्लभाः । 116 ॥

different branches of the regal family in splendor a hundred times greater than they possessed before. Raghuva will reign for many years, and establish the four casts on the earth in all their distinct and peculiar duties; and, having governed the world for eleven thousand years, he will go to the world of *Vishnoo*. Prosperous, great in governing, and endowed with every excellence, Rama, O Valmikee, is possessed of all those qualities concerning which you enquire. Valmikee, hearing these words of Narudu, replied, O divine Sage, then have all these qualities mentioned by you, and scarcely to be found among men, indeed taken up their residence in Rama?

तेषाञ्चैव समाम्नायः साम्प्रतं राममाश्रितः ।
इदमाख्यानमायुष्यं यशस्यं बलवर्द्धनं । 117 ॥
यः पठेद्रामचरितं सर्व्वपापैः प्रमुच्यते ।
इमं पठन् सदा ध्यायन् पुण्यश्रवणकीर्त्तनं ।118 ॥
सपुत्रपौत्रस्वजनो नरः कृच्छ्राद्विमुच्यते ।
रामायणमशेषञ्च तेन च श्रावितम्भवेत् । 119 ॥

This relation imparts life, and fame, and strength, to those who hear it. Whoever reads the story of Rama will be delivered from all sin. He who constantly peruses this section, in the hearing and repetition of which consists holiness, shall, together with his whole progeny, be forever delivered from all pain, distress, and sorrow. He who in faith reads this (section) amidst a circle of wise men,[1] will thereby obtain the fruit which arises from perusing the whole Ramayuna, secure to himself the blessings connected with all the states of men,[2] and dying, be absorbed into the Deity. A brahman reading this, becomes mighty in learning and eloquence. The descendant of a Kshutriya reading it will become a monarch; a Vishya

1 This is one mode in which, with much solemnity, the Ramayuna is constantly read.

2 *Asrums* or states, of which the Hindoos reckon four.

य इदं विदुषां मध्ये पठेच्छ्रद्धासमन्वितः ।
स सर्व्वाश्रममाप्नोति प्रेत्य ब्रह्मणि लीयते । 120 ॥
पठन् द्विजो वागृषभत्वमीयात् क्षत्रान्वयो भूमिपतित्वमीयात् ।
वणिग्जनः पण्यफलत्वमीयाच्छृण्वन् हि शूद्रो ऽतिमहत्त्वमीयात् ॥121॥

इत्यार्षे रामायणे आदिकाण्डे नारदवाक्यं नाम प्रथमः सर्गः ।

reading, will obtain a most prosperous degree of trade, and a *Shoodra* hearing[1] it, will become great.

Thus far the first section in the first book of the sage-written Ram*ayuna*, called "the words of Nar*uda*."

1 A *Shoodra* is not permitted to read it!

नारदस्याथ तद्वाक्यं श्रुत्वा वाक्यविशारदः ।
वाल्मीकिः शिष्यसहितो विस्मयं परमं ययौ ॥ 1 ॥
मनसैव च रामाय पूजाञ्चक्रे महामतिः ।
तञ्चापि शिष्यसहितो नारदं प्रत्यपूजयत् ॥ 2 ॥
यथावत् पूजितस्तेन देवर्षिर्नारदस्ततः ।
तमापृच्छ्याभ्यनुज्ञातो जगाम त्रिदशालयं ॥ 3 ॥

SECT. II.

THE eloquent and wise Valmikee, with his disciples, hearing these words of Naruda, was filled with surprize, and with his mind adored Rama. He then, together with his disciples, making obeisance to Naruda, departed. The divine Naruda, also having been respectful by honours, obtained permission and departed to heaven. Immediately after Naruda had departed to

स मुहूर्त्तं गते तस्मिन् देवलोकाय नारदे ।
जगाम तमसातीरं वाल्मीकिर्मुनिसत्तमः । 4 ॥
स च तत्तीर्थमासाद्य तमसाया महामुनिः ।
शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्द्दमं । 5 ॥
निःशर्करमिदं तीर्थं भारद्वाज निशामय ।
पुण्यञ्चैव प्रसन्नञ्च सज्जनानां यथामनः । 9 ॥
इदं तीर्थं समं सौम्यं सुजलं सूक्ष्मवालुकं ।
अस्मिन्नेवावगाहिष्ये तीर्थे ऽहं तमसाजलं । 7 ॥
वल्कलं त्वमिहादाय शीघ्रमेह्याश्रमात् पुनः ।
यथा कालात्ययो न स्यात्तथा साधु विधीयतां । 8 ॥

heaven, the great *Mooni* Valmikee went to the banks of the *Tumusa*. Having arrived at the banks of this river, the great sage seeing the sacred place free from mud, said to his disciple who was near him, O Bharudwaga, hear; this holy place is free from potsherds, and clean and pure like the mind of a good man. The sacred place is level and delightful; the water is clear, and the sand fine. I will bathe in the water of this river *Tumusa*; take the *vulkulu*[1] from the hermitage, and quickly return. Hasten, that it be not too late. He, at the command of his preceptor, speedily returning, brought the *vulkulu*

[1] *Vulkulu* a small garment made of the bark of a tree.

स गुरोर्वचनात्क्षिप्रमागम्य पुनराश्रमात् ।
आनीय वल्कलं तस्मै गुरवे प्रत्यवेदयत् । 9 ॥
स शिष्यहस्तादादाय परिधाय च वल्कलं ।
अवगाह्य जलं स्नात्वा जप्त्वा जाप्यञ्च वाग्यतः । 10 ॥
तर्पयित्वा च विधिवत्तोयेन पितृदेवताः ।
निरीक्षमाणो व्यचरत् सर्व्वं तत्तमसावनं । 11 ॥
ततः स तमसातीरे विचरन्तमभीतवत् ।
ददर्श क्रौञ्चयोस्तत्र मिथुनं चारुदर्शनं । 12 ॥
तस्माच्च मिथुनादेकमागत्यानुपलक्षितः ।
जघान बद्धानुशयो निषादो मुनिसन्निधौ । 13 ॥

(bark garment) from the sage's residence, and gave it to his *gooroo*.[1] The sage, receiving it from his disciple, girded it around himself; and bathing, softly repeated his stated prayers, and poured out water to his ancestors and the Devas, according to the shastra. This done, he wandered about to view the wilderness of Tumusa. At length, he saw on the bank of the river, a pair of paddy-birds,[2] lovely to behold, walking about without fear. A fowler, coming unobserved, and taking an exact aim, killed one of them near the sage. The female krouncha, separated from the yellow-headed bird, her

1 Preceptor.

2 A species of the ardea.

तं शोणितपरीताङ्गं चेष्टमानं महीतले।
दृष्ट्वा क्रौञ्ची रुरोदार्त्ता करुणं खे परिभ्रमा। 14 ॥
वियुक्ता पतिना तेन द्विजेन सहचारिणा।
ताम्रशीर्षेण मत्तेन पत्रिणा सहितेन वै। 15 ॥
तं तथा निहतं दृष्ट्वा निषादेनाण्डजं वने।
मुनेः शिष्यसहायस्य कारुण्यं समजायत। 16 ॥
ततः करुणवेदित्वाद्धर्म्मात्मा स द्विजोत्तमः।
निशम्य करुणां क्रौञ्चीं क्रन्दन्तीं तं जगाद च। 17 ॥
मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः।
यत् क्रौञ्चमिथुनादेकमवधीः काममोहितं। 18 ॥

mate and constant attendant, in the moment when he was inebriated with love, and seeing him fall on the ground, with his body stained with blood, flew about in the air, wailing with distress. Seeing the egg-produced animal thus killed in the wood by the fowler, the compassion of the sage and of his disciple was excited. The holy and excellent twice born, filled with compassion for the afflicted moaning female krouncha, addressed the fowler,

"O wretch thou shalt never obtain fame; for of this pair of krounchas thou hast killed one, while it was inebriated with love."

तस्येदमुक्त्वा वचनं चिन्ताभूत्तदनन्तरं ।
शकुनं शोचता ह्येवं किमेतद्व्याहृतं मया । 19 ॥
मुहूर्त्तमिव तद्ध्यात्वा वाक्यन्तत् परिमृश्य च ।
शिष्यमाह स्थितं पार्श्वे भरद्वाजमिदं वचः । 20 ॥
पादैश्चतुर्भिः संयुक्तमिदं वाक्यं समाक्षरैः ।
शोचतोक्तं मया यस्मात् तस्मात् श्लोको भवत्विति । 21 ॥
शिष्यो ऽथ तस्य तच्छ्रुत्वा मुनेर्वाक्यमनुत्तमं ।
तथेति प्रतिजग्राह गुरोः प्रीतिं विदर्शयन् । 22 ॥
सम्भाषमाण एवाथ शिष्येण सहितस्तदा ।
तमेव चिन्तयन्नर्थमुपायादाश्रमं मुनिः । 23 ॥

After he had thus said he reflected, "Through sorrow for the bird what sentence have I spoken!" Having meditated a little time, reflecting on the words, he said to his disciple *Bhurudwuja*, then by his side, "Let the sentence expressed in four feet, each of equal syllables, by me grieving for the bird, be called Shlok*a*.[1] The disciple, hearing these most excellent words of the sage, fully acquiesced through affection to his preceptor. After this, the sage, conversing with his disciple, returned home, revolving in his mind the nature of the couplet. The humble *Bhurudwuja*, his beloved disci-

[1] (From Shok*a*, grief.)

तमन्वयाद्विनीतात्मा भारद्वाजो महामुनिं।
एणं कलसमादाय शिष्यः परमसम्मतः। 24 ॥
स प्रविश्याश्रमपदं शिष्येण सह धर्म्मवित्।
उपविष्टस्ततस्तस्मिन् बभूव ध्यानमास्थितः। 25 ॥
आजगाम ततो ब्रह्मा लोककर्त्ता स्वयं प्रभुः।
चतुर्म्मुखो महातेजा द्रष्टुं तमृषिसत्तमं। 26 ॥
वाल्मीकिरपि तं दृष्ट्वा सहसोत्थाय वाग्यतः।
प्राञ्जलिः प्रणतो भूत्वा तस्थौ परमविस्मितः। 27 ॥
पूजयामास चैवैनं पाद्यार्घ्यासनवन्दनैः।
प्रणतो विधिवच्चैनं पृष्ट्वानामयमव्ययं। 28 ॥

ple, filling a vessel with water, followed the great Sage. He, acquainted with every duty, entering the hermitage with his disciple, sat down, and fell into a profound meditation. The glorious Bruhma, the four faced, the governor of the three worlds, the lord himself, at length came to visit the most holy sage. Valmike, who was softly repeating his muntras, seeing him, hastily rose, and, full of surprize, bowed and stood with joined hands. Having made the customary enquiries, the humble sage, adored him who is imperishable and separate from all sorrow, and presented him with a seat, with *urghyu*,[1] and water to wash his feet. Afterwards the god, seating himself

1 *Urghyu* is an offering of water, milk, the *kooshu* grass, rice, *doorvu*, sandal-wood, flowers, &c. mixed, with certain ceremonies, and placed on the head of a spiritual teacher, &c.

अथोपविश्य भगवानासने परमार्चिते ।
वाल्मीकये ऽप्यासनं स दिदेशानन्तरं ततः । 29 ॥
ब्रह्मणा समनुज्ञातः सो ऽप्युपाविशदासने ।
उपविष्टे ततस्तस्मिन् साक्षाल्लोकपितामहे । 30 ॥
तद्गतेनैकमनसा वाल्मीकिर्ध्यानमास्थितः ।
शोचन्निव मुहुः क्रौञ्चीं ततः श्लोकमिमं पुनः । 31 ॥
जगादान्तर्गतमना भूत्वा शोकपरायणः ।
कृतं पापात्मना कष्टं व्याधेनानर्थबुद्धिना । 32 ॥
यत् सुचारुस्वनं क्रौञ्चमवधीत्तमकारणात् ।
तमुवाच ततो ब्रह्मा प्रहसन्मुनिसत्तमं । 33 ॥

on the highly honoured seat, ordered one for Valmike. Commanded by Bruhma, he seated himself. Being seated, Valmike, with his mind steadily fixed on Bruhma, fell into a deep meditation, and his spirit absorbed in grief at the recollection of the krouncha, and repeated the verse (to Bruhma).

By the ignorant and wicked fowler has affliction been caused.
For he has wantonly slain the melodious krouncha.

Then Bruhma, smiling, said to the excellent sage, O great sage, let this

महर्षे यदयं प्रोक्तस्त्वया क्रौञ्चवधाश्रयः ।
श्लोक एवास्त्वयं बद्धस्तव वाक्यस्य शोचतः । 34 ॥
स्वच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ।
रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम । 35 ॥
धर्म्मात्मनो गुणवतो लोकरामस्य धीमतः ।
वृत्तं प्रथय रामस्य यथा ते नारदाच्छ्रुतं । 36 ॥
रहश्चैव प्रकाशञ्च यद्वृत्तं तस्य धीमतः ।
रामस्य ससहायस्य राक्षसानाञ्च सर्व्वशः । 37 ॥
वैदेह्याश्चैव यद्वृत्तं प्रकाशं यदि वा रहः ।
तच्चाप्यविदितं सर्व्वं विदितन्ते भविष्यति । 38 ॥

spoken by thee through the death of the krou*n*ch*a*, this plaintive, measured sentence of thine, spontaneously produced, O Brahman, be verse. Write the whole story of the most excellent Ram*a*, the virtuous, the all-accomplished, the wise, the delight of the world, as it was described by the sage Nar*u*d*a*. Write the private and public acts of the wise Ram*a*, a full account of his companions, of the Raks*u*sas, and of the Videhan Seeta. Whatever is unknown, whether domestic or public, shall be revealed to thee. All things re-

सदारेण सराष्ट्रेण राज्ञा दशरथेन यत्।
असितं भाषितञ्चैव गतं यच्चाप्यनुष्ठितं। 39 ॥
सर्व्वं विदितमेतत्ते मत्प्रसादाद्भविष्यति।
न ते वागनृता काचिदत्र काव्ये भविष्यति। 40 ॥
कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमां।
यावत् स्थास्यन्ति गिरयः सरितश्च महीतले। 41 ॥
तावद्रामायणकथा लोकेषु प्रचरिष्यति।
यावत् रामस्य च कथा त्वत्कृता प्रचरिष्यति। 42 ॥
तावदूर्द्ध्वमधश्च त्वं स्वर्गलोके निवत्स्यसि।
इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत। 43 ॥

lating to king D*u*sh*a*-r*u*th*a*, and his wives, his city, his palace, his sayings, his conduct, and whatever he did, shall be made known to thee by my favour. In this poem none of thy words shall be false. Compose the sacred story of Ram*a*, the poem delighting the mind. As long as the mountains and rivers shall remain on the earth, so long shall the Ramay*una* remain current among men; as long as the story of Ram*a* written by thee shall remain, so long shall heighth and depth; and so long shalt thou abide in heaven. This said, the god Br*u*hm*a* vanished from their sight.

ततः सशिष्यो वाल्मीकिर्विस्मयं परमं ययौ ।
तस्य शिष्यास्ततः सर्व्वे जगुः श्लोकमिमं तदा ॥ 44 ॥
मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः ।
समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महात्मना ॥ 45 ॥
सोऽनुव्याहरणाद्भूयः शोकः श्लोकत्वमागतः ।
तस्य बुद्धिरभूत्तत्र वाल्मीकेरथ धीमतः ॥ 46 ॥
कृत्स्नं रामायणं श्लोकैरीदृशैः करवाण्यहं ।
धर्म्मकामार्थसम्बद्धं बहुचित्रार्थविस्तरं ॥ 47 ॥
समुद्रमिव रत्नाढ्यं लोकश्रुतिरसायनं ।

On this Valm*i*ke, with his disciples, was filled with surprize. They, astonished, went near him, and through affection, again and again repeated this stanza. By the repeated recital of this couplet, composed by the great Valm*i*k*u* in even feet of four syllables, was verse produced from this melancholy event. Then this thought occurred to the wise Valm*i*k*u*. In such verse let me compose the whole Ramay*una*, inseparably connected with virtue, riches, and every object of desire, filled with a variety of stories, fraught with jewels like the sea, and delightful to the ear. The great and

उदारवृत्तानुपदैर्मनोहरैस्ततः स रामस्य चकार कीर्त्तिमान् ।
समाक्षरैः श्लोकपदैर्यशस्विनो यशस्करं काव्यमुदारधीः परं । 48 ॥
तदुपगतसमाससन्धियोगं सममधुरोपनतार्थवाक्यबद्धं ।
रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वं । 49 ॥

इत्यार्षे वाल्मीकीये रामयणे द्वितीयः सर्गः ॥

famous pundit after this, composed the fame-conferring history of the illustrious Rama in verse, each foot of which is excellent, and captivating to the mind. Hear the story of the great Rughuva, and the death of the ten-headed, narrated by the sage.

Thus far the second section of the Ramayuna, composed by Valmiku.

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः ।
चकार चरितं चित्रं विचित्रपदमर्थवत् ॥ 1 ॥
पवित्रं वैष्णवं दिव्यमिदमाख्यानमुत्तमं ।
वेदैश्चतुर्भिः सहितमितिहासं पुरातनं ॥ 2 ॥
श्रावयामास वै विप्रान् सुव्रतान्नियतेन्द्रियान् ।
धौम्यमाण्डव्यकुशिकान् सार्ष्टिसेनान् सकोशलान् ॥ 3 ॥

SECT. III.

The divine sage has written in exquisitely varied verse, the history of Rama, who obtained the kingdom; a poem, rich in variety of meaning, holy, excellent, divine[1]; this ancient history, to be ranked with the four vedas, imparting blessedness, renown, long life, prosperity, and heaven, did the sage sing to the virtuous and self-subdued brahmans Dhoumya, Maonduvya, Kooshika, with Rishnisena and Koshula, and the two descendants of

1 Properly Vuhnuyan, an adjective derived from the name Vishnoo.

तौ चेक्ष्वाकुदायादौ मुनिवेषौ कुशीलवौ ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं स्वस्त्ययनं महत् । 4 ॥
श्रुता च तन्मतः कीर्त्ती राघवस्य महात्मनः ।
इहैवार्थश्च धर्म्मश्च कामश्च परिकीर्त्तितः । 5 ॥
दण्डनीतिश्च विपुला त्रयी वार्त्ता च कृत्स्नशः ।
य इदं शृणुयान्नित्यं यश्चैनं परिकीर्त्तयेत् । 6 ॥
इह भोगान् वरान् प्राप्य देवैर्गच्छति तुल्यतां ।
इक्ष्वाकूणामिदञ्चैव जनकस्य च धीमतः । 7 ॥
पुलस्त्यस्य च देवर्षेः कीर्त्तनं समुदाहृतं ।
अश्वमेधावसाने च राघवस्य महात्मनः । 8 ॥

Ikshwakoo, K*oo*shee and L*uvee*, clothed in the habit of sages. Here, by the knowledge[1] of the sage, is the renown of Ram*a* displayed. In this poem are treated of in the fullest manner, wealth, virtue, every object of desire; justice, morality, and the doctrine of the three Vedas. He who constantly hears and sings this poem, will obtain here the greatest degree of enjoyment, and at length become equal to the gods.

This poem contains an account of the *Ikshwakoos*, the wise J*unuka*, and the divine sage Poul*ustya*. At the conclusion of the *Ushwamedha* performed by the great Ragh*uva*, this pleasing story, connected with holiness, wealth, and every object of desire, and purifying from all sin, was rehearsed from the beginning.

1 (Fore-knowledge). Part of this poem is delivered in the form of a prophecy.

कथितं बुद्धिजननमिदमाख्यानमादितः ।
धर्म्मकामार्थसंयुक्तं पापानां पावनं महत् । 9 ॥
आदिकाण्डमिदं प्रोक्तं विस्तारश्चास्य कथ्यते ।
प्रथमं नारदप्रश्नो नदीगमनमेव च । 10 ॥
ब्रह्मणो दर्शनञ्चैव वरप्राप्तिश्च पुष्कला ।
श्लोकानां परिमाणञ्च यत्रैतत् परिकीर्त्त्यते । 11 ॥
अयोध्यावर्णनञ्चैव राज्ञो दशरथस्य च ।
अमात्यवर्णनञ्चैव कौशल्यायाश्च वर्णनं । 12 ॥
पुत्रार्थञ्च नरेन्द्रस्य मन्त्रणं समुदाहृतं ।
अश्वमेधक्रिया चैव वरप्राप्तिश्च पुष्कला । 13 ॥

The contents of the first book are here enumerated: First is related the question to Nar*u*d*a*, then the going to the river—the appearing of Br*u*h-m*a*—the great favours obtained from him—and the measure of verse. Then follow a description of *U*yodhy*a*, and an account of king D*u*sh*a*-r*u*th*a*—a description of the court of Koush*u*ly*a*—the consultation of the sovereign of men for the sake of obtaining a son—the celebration of the *U*hsw*a*-medh*a*, and the obtaining of the blessing—the coming of the gods

भागार्थिनाञ्च देवानामागमः परिकीर्त्तितः ।
रावणस्य वधोपायमन्त्रणं समुदाहृतं । 14 ॥
दिव्या च पायसोत्पत्तिः पुत्रजन्म नृपस्य च ।
कौशल्यायाञ्च रामस्य कैकय्यां भरतस्य च । 15 ॥
यमयोश्च सुमित्रायां सम्भवः समुदाहृतः ।
वानराणाञ्च सर्व्वेषामुत्पत्तिः परिकीर्त्तिता । 16 ॥
राज्ञो दशरथस्येह विश्वामित्रेण सङ्गमः ।
प्रदानञ्चैव रामस्य रक्षणार्थं महाक्रतोः । 17 ॥
लक्ष्मणानुगमश्चैव विद्याप्राप्तिश्च पुष्कला ।
अनङ्गाश्रमवासश्च ताडकावनदर्शनं । 18 ॥

to obtain their share of the sacrifice—the consultation respecting the death of *Ravuna* related—the production of the divine lacteous food—the birth of the king's sons—of Ram*a* from K*o*ush*u*lya—of Bh*u*r*u*ta from Kek*u*yee—and of the twins from Soom*i*tra—the production of the Monkeys—the meeting of king D*u*sha-r*u*tha with V*i*shw*a*-mitra, and his sending Ram*a* to protect the sacrifice—L*u*kshm*u*na's following (him) and (their) acquisition of knowledge—their abode in the hermitage of *Unu*nga[1]—view of the forest

[1] The incorporeal, an epithet of Kam*a* Dev*a*, or Cupid.

ताडकायाश्च निधनमस्त्रलाभस्य कीर्त्तिते ।
सिद्धाश्रमनिवासश्च यज्ञरक्षणमेव च ॥ 19 ॥
सुबाहोर्मरणञ्चैव मारीचस्य च भर्त्सनं ।
विश्वामित्रस्य राजर्षेः स्ववंशपरिकीर्त्तनं ॥ 20 ॥
गङ्गायाः प्रभवश्चैव पवित्रः परिकीर्त्तितः ।
दिव्यगर्भावतरणं कार्त्तिकेयस्य सम्भवः ॥ 21 ॥
विशालस्य च राजर्षेर्वंशस्य परिकीर्त्तनं ।
अहल्याशापमोक्षश्च मिथिलायाश्च दर्शनं ॥ 22 ॥
दर्शनं यज्ञवाटस्य मैथिलस्य च दर्शनं ।
चरितञ्चैव कार्त्स्न्येन कौशिकस्य महात्मनः ॥ 23 ॥

of Tar*uka*—the death of Tar*uka* and Ram*a*'s obtaining the weapons related—his abode at the hermitage S*i*dh*a*, and his protecting the sacrifice—the death of Soovah*oo*, and the disgrace of Mareech*a*—the sage V*i*shw*a*-m*i*tr*a*'s relation of the history of his family—the pure production of G*u*ng*a* described—the incarnation of the divine fœtus and the birth of Kart*i*key*a*—account of the family of the royal sage V*i*shal*a*—the liberation of *Uhul*ya from the curse—view of Mithil*a*, and of the place of sacrifice—

कथितश्चात्र रामस्य शतानन्देन धीमता ।
धनुषो भेदनञ्चैव कन्यायाश्च निवेदनं । 24 ॥
राज्ञो दशरथस्येह जनकस्य च सङ्गमः ।
सीतादीनाञ्च कन्यानां विवाहः समुदाहृतः । 25 ॥
वधूर्गृहीत्वा नृपतेर्यानं दशरथस्य च ।
समागमश्च रामस्य जामदग्न्येन धीमता । 26 ॥
जामदग्न्यस्य लोकानां रोधश्च परिकीर्त्तितः ।
अयोध्यासंप्रवेशश्च प्रवासो भरतस्य च । 27 ॥
अयोध्यावासिनाञ्चैव प्रमोदः परिकीर्त्त्यते ।
इत्येतत् प्रथमं काण्डमादिकाण्डमिहोच्यते । 28 ॥

the interview with the king of *Mithila*—the story of the great Koushika[1]—the sage Shu*tanunda*'s conversation about Ram*a*—the breaking of the bow, and the giving of the virgin in marriage—the interview of king D*usha-rutha* and J*unuka*—detail of the marriage of Seeta and the other virgins—King D*usha-rutha*'s departure with his daughters-in-law—the meeting of Ram*a* with the wise Jam*udugni*—the obstructing of the way of Jam*udugni*'s people related—the entry into *U*yodhy*a*—the abode of Bh*uruta* at his grandfather's—the happiness of the inhabitants of *U*yodhy*a* described. These are the con-

1 Vish*wamitra*.

सर्गाश्चैव चतुःषष्टिः श्लोकानाञ्चात्र कथ्यते ।
द्वे सहस्रे शतान्यष्टौ श्लोकाः पञ्चाशदेव तु । 29 ॥
बालचर्य्या हि यत्रोक्ता राघवस्य महात्मनः ।
अतः परं द्वितीयं तदयोध्याकाण्डसंज्ञितं । 30 ॥
यत्राभिषेकसंकल्पो व्याघातश्चैव कीर्त्त्यते ।
कैकेय्यनुनयश्चैव शोको दशरथस्य च । 31 ॥
वनप्रयाणं रामस्य लक्ष्मणानुगमस्तथा ।
विषादः प्रकृतीनाञ्च तथैव च विसर्ज्जनं । 32 ॥
निषादाधिपसंवादः सूतस्य च विसर्ज्जनं ।
गङ्गायाश्चाभिसंतारो भरद्वाजस्य दर्शनं । 33 ॥

tents of the First Book called Adi-kunda. It has sixty four sections, and two thousand eight hundred and fifty stanzas. In this is related the conduct of the magnanimous Rama in his youth.

After this follows the second part, called the *Uyodhya* Kanda, in which are related the intended installation, and its prevention—the wicked intrigues of Kekuyee, and the grief of Dusha-rutha—Rama's departure into the forest, and Lukshmuna's following him—the distress of all his friends, and their return—Rama's conversation with the prince of the Chundalas—the dismissal of the charioteer—Rama's crossing of the Gunga—interview with Bhurudwaja—visit to

भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनं ।
वास्तुकर्म्मनिवेशश्च चित्रकूटे महागिरौ । 34 ॥
उपावृत्ते सुमन्त्रे च राज्ञो मोहागमः परः ।
स्वशापकथनञ्चैव स्वर्गप्राप्तिर्नृपस्य च । 35 ॥
भरतागमनं तूर्णं तथा राजगृहादपि ।
रामप्रसादनार्थञ्च भरतस्य महात्मनः । 36 ॥
गमनं कीर्त्यते वासो भरद्वाजस्य चाश्रमे ।
दर्शनञ्चैव रामस्य पितुश्च सलिलक्रिया । 37 ॥
प्रसादनञ्च रामस्य बहुशः परिकीर्त्तितं ।
जावालेर्यत्र वाक्यानि वामदेवस्य चोभयोः । 38 ॥

Chitr*a*-koot*a*, at the command of Bh*u*r*u*dwaj*a*—Ram*a*'s erecting a bower and dwelling on the great mountain Ch*i*tr*a*-koot*a*—the astonishing grief of the king on the return of Soom*u*ntr*a*—his relation of the curse upon himself, and his departure to heaven—the speedy return of Bh*u*r*u*t*a* from the palace of his uncle—the great Bh*u*r*u*t*a*'s journey to Ram*a* to obtain his return—his abode at the hermitage of Bh*u*r*u*dwaj*a*—his interview with Ram*a*—the funeral ceremonies of his father—the great kindness of Ram*a* to Bh*u*r*u*t*a* related—the story of Javal*i* and Vam*a*-dev*a*—detailed account of the family

इक्ष्वाकूणाञ्च वंशस्य कीर्त्तनं समुदाहृतं ।
स्वप्रतिज्ञा च रामस्य गमने कोशलां प्रति । 39 ॥
पादुकाहरणञ्चैव भरतस्य विसर्ज्जनं ।
नन्दिग्रामप्रवेशश्च मातॄणाञ्च विसर्ज्जनं । 40 ॥
अयोध्यासंप्रवेशश्च शत्रुघ्नस्य महात्मनः ।
काण्डं द्वितीयमित्युक्तं अयोध्याकाण्डसंज्ञितं । 41 ॥
अशीतिः संख्यया सर्गाः श्लोकानाञ्च कीर्त्त्यते ।
त्रीणि श्लोकसहस्राणि नव श्लोकशतानि च । 42 ॥
श्लोकानां द्वे शते चैव भूयः श्लोकाश्च सप्ततिः ।
अतः काण्डं तृतीयन्तु आरण्यकमिति स्मृतं । 43 ॥

of the *Ikshwakoo's*—the determination of Ram*a* not to go to K*oushula*—Bh*uruta's* receiving of the sandals, and his dismissal—Ram*a* enters the town of N*undi*, and sends back his mother and mother-in-law—the return of the great Sh*utrughna* to *Uyodhya*. Thus far the Second Book called *Uyodhya*. It has eighty sections, and four thousand one hundred and seventy verses.

The Third Book follows, called *Arunyuka* kanda, in which are related the entrance of the mighty Ram*a* into the wilderness of D*unduka*—his

यत्र रामो महाबाहुर्दण्डकं प्राविशद्वनं ।
अनुसूयासमस्या च चाङ्गरागस्य चार्पणं । 44 ॥
विराधदर्शनञ्चैव वधश्च समुदाहृतः ।
ऋषीणान्दर्शनञ्चैव मैथिल्याश्चैव सान्त्वनं । 45 ॥
शरभङ्गाश्रमप्राप्तिर्महेन्द्रस्य च दर्शनं ।
सुतीक्ष्णाश्रमसंप्राप्तिः सम्वादः सह सीतया । 46 ॥
मन्दकर्णेश्च कथनं यत्र शक्रविसर्ज्जनं ।
इल्वलस्य च सम्वादः कीर्त्तनञ्च दुरात्मनः । 47 ॥
अगस्त्याश्रमवासश्च तथा सम्परिकीर्त्तितः ।
दर्शनं पञ्चवट्याश्च जटायोश्चैव दर्शनं । 48 ॥

conversation with Un*oo*sooya and her giving the cosmetic—Ram*a*'s meeting with, and killing V*i*radh*a* related—Ram*a*'s interview with the sages—Mith*i*lee consoled—the arrival of Ram*a* at the hermitage of *Shu*-*ru*bh*u*ng*a*, and his interview with *Indra*—his arrival at the hermitage of S*oo*teekshn*a*—his conversation with Seeta—his discourse with M*u*nd*u*k*u*rn*i*, and dismissal of Sh*u*kr*a*[1]—conversation with the wicked Ilw*u*l*a*—his story—the hermitage of *Ugustya* fully described—Ram*a*'s arrival at *Pun*-*chavutta*, and his interview with J*u*tay*oo*—his residence at J*u*n*u*sthan*u*—

1 *Indra*.

जनस्थाननिवासश्च शिशिरस्य च वर्णनं ।
स्मरणं भरतस्याथ कैकेय्याश्चैव गर्हणं । 49 ॥
सम्वादः शूर्पणखया विरूपकरणन्तथा ।
खरस्य च वधो घोरो दूषणत्रिशिरोवधः । 50 ॥
लङ्काप्रवेशो राक्षस्याः शूर्पणख्याः प्रकीर्त्तितः
सीतया लोभनञ्चैव रावणस्य च शब्दितं । 51 ॥
मारीचाश्रमसंप्राप्ती रावणस्य दुरात्मनः ।
मारीचश्च मृगो भूत्वा वैदेहीं समलोभयत् । 52 ॥
लोभयित्वा च वैदेहीं राघवस्यापकर्षणं ।
मारीचस्य वधश्चैव लक्ष्मणस्य च गर्हणं । 53 ॥

description of the dewy season—Rama's remembrance of Bhuruta, and his invective against Kikeyee—(Rama and Luksmuna's) conversation with Shoorpa-nukha—Shoorpa-nukha disfigured—the terrible death of Khura, and the slaughter of Doosuna and Trishira—the entrance of Shoorpu-nukha into Lunka related—Ravuna's desire after Seeta related—the arrival of Ravuna at the residence of Mareecha—Mareecha becoming a deer, attracts the notice of Videhee[1]—Raghuva decoyed away in pursuit of the deer through Videhee's desire after it—the death of Mareecha—Seeta's invective against Lukshmuna—

[1] Seeta.

सीताया हरणञ्चैव सौमित्रेश्चात्र सङ्गमः ।
जटायुषो वधश्चात्र सीतायाश्च प्रवेशनं । 54 ॥
लक्ष्मणस्य च सम्वादो राघवेण महात्मना ।
हृताञ्च जानकीं मत्वा विलापो राघवस्य च । 55 ॥
जटायोर्दर्शनञ्चैव सत्कारश्च महात्मना ।
खगराजस्य रामेण कृता चैव जलक्रिया । 56 ॥
कबन्धस्य वधः प्रोक्तः स्वर्गप्राप्तिश्च पुष्कला ।
कबन्धस्य च वाक्येन सुग्रीवान्वेषणं परं । 57 ॥
शबरीदर्शनञ्चैव पम्पायाम्परिदेवनं ।
इति काण्डं तृतीयन्तु आरण्यकमिति स्मृतं । 58 ॥

Seeta stolen away—Rama's meeting with *Soumitra*[1]—*Jutayoo* mortally wounded—Seeta's arrival (at Lunka)—*Luksmuna's* conversation with the great *Raghuva*—*Raghuva's* lamentation on being acquainted with the loss of *Janukee*[2]—his interview with *Jutayoo* the king of the vultures—conversation with him—the death of the head-concealed bird—his obtaining heaven—Rama performs his obsequies—Rama, at the word of *Kubundha*, seeks *Soogreeva*—his interview with *Shuvuree* at the pool *Pumpa*—Rama's lamentation.

[1] *Lukshmuna*. [2] Seeta.

सर्गाणाञ्च शतञ्चैव सर्गाश्चैव चतुर्द्दश ।
चत्वारीह सहस्राणि श्लोकानां कीर्त्तितानि च । 59 ॥
शतञ्चैवात्र विज्ञेयं श्लोकाः पञ्चाशदेव तु ।
चतुर्थन्तु ततः काण्डं किष्किन्ध्या परिकीर्त्त्यते । 60 ॥
ऋष्यमूकगिरिप्राप्ती राघवस्य महात्मनः ।
हनूमद्दर्शनञ्चैव सम्वादश्चैव कीर्त्त्यते । 61 ॥
आरोहणञ्च शैलस्य ऋष्यमूकस्य कीर्त्तितं ।
रामसुग्रीवसख्यञ्च वालिपौरुषकीर्त्तनं । 62 ॥
सप्ततालप्रभेदश्च प्रत्ययोत्पादनन्तथा ।
वालिसुग्रीवयुद्धन्तु वालिनो वध एव च । 63 ॥

This is the third Book, called *Arunuyka* Kand*a*, containing one hundred and fourteen sections, and four thousand one hundred and fifty couplets.

The fourth part, called K*i*shk*i*ndh*a* Kand*a*, contains an account of the great Ragh*uva*'s arrival at the mountain R*i*shy*umooka*—his interview with H*u*nooman. His conversation with him related—Ram*a*'s ascending the mountain R*i*shy*umooka*—the friendship of Ram*a* and Soogreev*a*—the prowess of Val*i* related—Ram*a*'s piercing the seven palmyra trees, and the confidence excited thereby in Soogreev*a*—the combat between Val*i* and Soogreev*a*, and the death of Val*i*—the mourning for Val*i* in the inner apartments

अन्तःपुरविलापश्च ताराकारुण्यमेव च ।
सुग्रीवस्याभिषेकश्च वालिपुत्त्रसमर्पणं । 64 ॥
विलापो राघवस्यात्र लक्ष्मणेन च सान्त्वनं ।
प्रावृड्विलापश्चैवात्र शरद्वर्णनमेव च । 65 ॥
विलापश्चैव शरदि समयस्य च लङ्घनं ।
सुग्रीवं प्रति रामस्य कोपो यत्र प्रकीर्त्तितः । 66 ॥
रामस्य कोपं विज्ञाय लक्ष्मणस्य च सम्भ्रमः ।
प्रेषणं लक्ष्मणस्याथ दौत्येन गमनन्तथा । 67 ॥
सुग्रीवस्य तथा चात्र गमनं राघवाश्रमे ।
प्रसादनञ्च रामस्य वानराणाञ्च संग्रहः । 68 ॥

—Tara's lamentation—she commits the son of *Vali* to *Rama*—the installation of *Soogreeva*—*Raghuva's* lamentation—he is comforted by *Lukshmuna*—his lamenting the rainy season—description of autumn—*Rama's* lamentation in autumn—*Soogreeva* exceeds the stated time—*Rama's* anger against *Soogreeva* related—*Luksmuna's* respectful sensibility at perceiving the displeasure of *Rama*—the sending of *Luksmuna*—his journey—his delivering the message to *Soogreeva*—*Soogreeva's* journey to Raghuva's abode—his appeasing *Rama*—his collecting the Monkeys—description of the earth by the great

पृथिव्या वर्णनञ्चैव सुग्रीवेण महात्मना ।
प्रस्थानं वानराणाञ्च अङ्गुरीयस्य चार्पणं । 69 ॥
हनूमत्प्रभृतीनाञ्च विन्ध्यपर्व्वतलङ्घनं ।
स्वयंप्रभागुहायाञ्च प्रवेशः परिकीर्त्तितः । 70 ॥
अप्रवृत्तौ च वैदेह्या विषादगमनं महत् ।
प्रायोपवेशनञ्चात्र वानराणां महात्मनां । 71 ॥
दर्शनञ्चात्र सम्पातेर्गृध्रराजस्य धीमतः ।
निवेदनञ्च लङ्काया गृध्रराजेन धीमता । 72 ॥
चतुर्थमेतत् काण्डन्तु कैष्किन्ध्यमिति संज्ञितं ।
सर्गाश्चैवात्र विज्ञेयाश्चतुःषष्ठिस्तु संख्यया । 73 ॥

S*oo*greev*a*—departure of the monkeys—the ring given to H*u*nooman—he and the other apes pass the mountain V*i*ndhy*a*—they enter the cave of Sw*u*y*u*mpr*u*bh*a*—their distress at not obtaining tidings of Videhee—the monkeys attempt to starve themselves—their interview with S*u*mpat*e*, the wise king of the vultures—his information respecting L*u*nk*a*. The fourth part called

श्लोकानां द्वे सहस्रे च अष्टौ श्लोकशतानि च ।
श्लोकानाञ्च शतं ज्ञेयं पञ्चविंशतिरेव च । 74 ॥
अतः परं प्रवक्ष्यामि काण्डं सुन्दरसंज्ञितं ।
हनूमत्प्लवनञ्चैव सुरसायाश्च दर्शनं । 75 ॥
मैनाकस्य गिरेश्चैव दर्शनं परिकीर्त्तितं ।
निधनं सिंहिकायाश्च लङ्कादर्शनमेव च । 76 ॥
प्रवेशश्चैव लङ्काया वर्णनं निचयस्तथा ।
मार्गणञ्चैव वैदेह्या रावणान्तःपुरे शुभे । 77 ॥
दर्शनं पुष्पकस्येह आपानस्य च वर्णनं ।
दर्शनं राक्षसेन्द्रस्य रावणस्य दुरात्मनः । 78 ॥

K*i*shk*i*ndhy*a* Kand*a* contains sixty four sections, and two thousand nine hundred and twenty five verses.

After this follows the Soond*u*ra Kand*a*. H*u*nooman's leap—his interview with Soor*u*sa—arrival at the mountain Minak*a*—the death of S*i*ngh*i*ka—H*u*nooman's view of L*u*nk*a*—he enters L*u*nk*a*—a description of it—his excursions (therein)—his search for V*i*dehee in the elegant inner apartments of R*u*vana—he sees (the chariot) Pooshp*u*k*a*—description of the public places—his interview with the wicked Rav*u*n*a*, king of the Rukshuses—the flower

निचयः पुष्पकस्येह जानक्याश्चैव मार्गणं ।
अदर्शने च वैदेह्याः शोकोपगमनं तथा । 79 ॥
प्रविश्याशोकवनिकां वैदेह्याश्चैव दर्शनं ।
प्रवेशो रावणस्येह रक्षसः प्रमदावने । 80 ॥
प्रलोभनञ्च सीताया रावणस्य च भर्त्सनं ।
गर्ज्जितं राक्षसीनाञ्च हनूमद्दर्शनं तथा । 81 ॥
अभिज्ञानप्रदानञ्च सीतासम्भाषणन्तथा ।
चूडामणिप्रदानञ्च प्रतिसन्देश एव च । 82 ॥
वनप्रभङ्गः क्रूराणां राक्षसानाञ्च भर्त्सनं ।
किङ्कराणां वधश्चैव मन्त्रिपुत्रवधस्तथा । 83 ॥

garden—H*u*nooman's search after Jan*u*kee, and his distress at not finding her—his entrance into the garden *U*shok*a*, and interview with V*i*dehee—the entrance of the Rakshus Ravan*a* into the garden of the women—he solicits Seeta, and she reproaches him—the threats of the Raksh*u*sees [1]—Seeta's interview with H*u*nooman—his presenting the token of remembrance, and his conversation with Seeta—her giving the jewel (from her head dress), and her reply to the meesage of Ram*a*—the destroying of the grove—H*u*nooman's reproach of the cruel Raksh*u*ses—the slaughter of the servants—of the counsellor's sons—of the General, and *U*ksh*a*. The combat between H*u*nooman and

1 The female Rakshuses: this word, whether masculine or feminine, is written two ways, R*u*ksh*u*s and Raksh*u*s.

सेनापतिवधश्चात्र अक्षस्य च वधस्तथा ।
कीर्त्तितं द्वन्द्वयुद्धन्तु हनूमन्मेघनादयोः । 84 ॥
ब्रह्मास्त्रेण च बन्धो वै मारुतेः परमाद्भुतः ।
निवेदनञ्च दूतस्य भर्त्सनञ्च हनूमतः । 85 ॥
लाङ्गूलोद्दीपनञ्चैव लङ्कादाहस्तथैव च ।
सीताया दर्शनं भूयः प्रत्यागमनमेव च ॥ 86 ॥
जाम्बुवत्प्रमुखैश्चैव हरिभिः सह सङ्गमः ।
तथा मधुवनप्राप्तिर्मधूनाञ्च विलोपनं । 87 ॥
दर्शनं देवमार्गस्य भङ्गो मधुवनस्य च ।
अङ्गदप्रमुखानाञ्च हरीणां रामदर्शनं । 88 ॥

Megh*a*-nad*a*—the binding of Marooti[1] by the Br*u*hm*a*-*u*str*a*—the report of the messengers to Rav*u*n*a*—his invective against H*u*nooman—the burning of H*u*nooman's tail, and his burning of L*u*nk*a*—his second interview with Seeta, and his return—the junction of Jamb*oo*van and the other monkeys—they arrive at the wood of honey[2], and make havock there—their veiws of the path of the gods to the wood—description of the honey-forest—*Ungud*a

[1] The son of M*u*root, the wind, viz. Hanoom*u*n.

[2] The pundits are divided in their opinions about this forest: it was, most probably, a vineyard.

H

हनूमतः परिष्वङ्गो राघवेण महात्मना ।
प्रवृत्तिश्चैव सीताया मणिदानन्तथैव च । 89 ॥
लङ्काया दर्शनञ्चैव दर्शनं रावणस्य च ।
सीताया दर्शनञ्चैव प्रतिसन्देश एव च । 90 ॥
दुर्गकर्म्मविधानञ्च राक्षसानां विचेष्टितं ।
अशोकवनिकाभङ्गं दुर्गस्य च विनाशनं । 91 ॥
यत्रैतत् कथयामास हनूमान्राघवाय वै ।
यत्र सुग्रीवसहितो राघवः सहलक्ष्मणः । 92 ॥
महता हरिसैन्येन प्रययौ दक्षिणामुखः ।
सर्व्वे च सहिता यत्र निविष्टाः सागरं प्रति । 93 ॥

and the other monkeys return to Rama—the conversation of Hunooman with the great Raghuva—the intelligence respecting Seeta, and the gift of the token—Hunooman's view of Lunka, and interview with Ravuna related—his interview with Seeta, and her reply to the message—the difficult enterprize—the conduct of the Rakshases—the destruction of the garden *Usoka*, and the fort. This part, in which is contained the conversation of Hunooman with Raghuva, and in which Soogreeva, with Raghuva and Lukshmuna, at-

इत्येतत् पञ्चमं काण्डं सुन्दरं परिकीर्त्तितं ।
सर्गाणामत्र संख्या च काण्डे सुन्दरसंज्ञिते । 94 ॥
चत्वारिंशत्त्रयश्चैव सर्गाः सम्यगुदाहृताः ।
श्लोकानां द्वे सहस्रे च चत्वारिंशच्च पञ्च च । 95 ॥
अतः परञ्च षष्ठन्तु युद्धकाण्डमिति स्मृतं ।
यत्र रामो महाबाहुः सागरं समुपस्थितः । 96 ॥
यत्र लङ्कां जिगमिषुर्मन्त्रयामास राघवः ।
आगतञ्च राघवं श्रुत्वा मन्त्रयामास रावणः । 97 ॥
समार्थी यत्र रामेण ज्येष्ठमाह विभीषणः ।
मुच्यतां मैथिली राजन् स्वस्त्यस्तु नगरस्य च । 98 ॥

tended by a large army of monkeys, goes to the south, and all united go to the sea, is the fifth, called Soond*u*ra Kand*a*. It contains forty three sections, and two thousand and forty five verses.

Afterwards follows the sixth part, called Yooddh*a* Kand*a*, in which is contained an account of the mighty Ram*a*'s arriving at the sea—of his passing over to L*u*nk*a*, and his consultation with the apes. R*a*v*una*'s consultation on hearing of his arrival—V*i*bheesh*una*, desirous of peace with Ram*a*, addresses his elder brother, "O King, let Mith*i*lee be liberated, and your city be pre-

एतद्धि परमं श्रेयो विपरीते ऽनयो भवेत् ।
एवमुक्तो दशग्रीवः क्रोधसंरक्तलोचनः । 99 ॥
जघान यत्र पादेन भ्रातरं वै विभीषणं ।
रावणं परिसंत्यज्य चतुर्भिः सचिवैः सह । 100 ॥
आगच्छद्राघवाभ्यासं गदापाणिर्विभीषणः ।
अभिषिक्तश्च रामेण लङ्काराज्ये विभीषणः । 101 ॥
सागरात्तोयमादाय प्रयत्नेन महात्मना ।
यत्र सागरमुत्तीर्य्य सङ्गतो ऽसौ महात्मना । 102 ॥
यत्र रामस्य संरम्भः समुद्रस्य च दर्शनं ।
नलसेतुक्रिया चैव सागरानुमते तथा । 103 ॥

served. Do not act contrary to this good advice." At this speech *Dusha-greeva*,[1] his eyes inflamed with anger, strikes his brother V*i*bheesh*una* with his foot—V*i*bheesh*una*, with his club in his hand, entirely abandoning Rav*una*; goes over with his four counsellors to Ram*a*—V*i*bheesh*una*, crossing the sea and uniting himself with the great Ram*a*, is, with great respect, appointed by him to the government of L*u*nk*a*, by the affusion of water brought from the sea—Ram*a*'s preparations for warlike operations, and his view of the sea—at the command of Sag*ura*,[2] N*u*l*a* makes a bridge over the sea—the great Ragh*u*-

[1] The ten-necked: an epithet of Rav*una*. [2] The Sea personified.

तरणञ्चैव घोरस्य सागरस्य महात्मनः ।
सुवेलासादनञ्चैव चारप्रणिधिरेव च । 104 ॥
शुकसारणवाक्यञ्च वानरानीकदर्शनं ।
मन्त्रणं राक्षसेन्द्रस्य मायारामशिरःक्रिया । 105 ॥
वाक्यानि सरमायाश्च सीताश्वासनमेव च ।
तत्र माल्यवतो वाक्यं लङ्काया गुप्तिरेव च । 106 ॥
मन्त्रणं राघवबले चराणाञ्च प्रवेशनं ।
सुवेलारोहणञ्चैव तथा लङ्कावरोधनं । 107 ॥
समारम्भश्च युद्धस्य द्वन्द्वयुद्धप्रवर्त्तनं ।
सुप्तघ्नयज्ञकोपादिवधो यत्र विशब्दितः । 108 ॥

v*a*'s crossing the dreadful gulf—his station on So*o*vel*a*—Raghu*va*'s speech and the report of the messengers—the conversation of Shook*a* and Sar*una*—review of the army of monkeys—the consultation of the king of the Raksh*uses* and his forming (an appearance of) Ram*a*'s head by magic—the discourse of Su*ruma*—Seeta takes encouragement—the discourse of Maly*u*van with Rav*una*—the fortifying of L*u*nka—consultation in the army of Ram*a*—the entrance of his messengers into the city—he ascends Soovela, the blockade of L*u*nka—the commencement of the war—the engaging in single combats—the death of Sooptughn*a*, Yujn*u*kōp*a*, and others related—the nocturnal

रात्रियुद्धविधानञ्च शरबन्धस्तथैव च।
सुपर्णदर्शनञ्चैव शरबन्धविमोक्षणं। 109 ॥
धूम्राक्षस्य वधश्चैव तथैवाकम्पनस्य च।
प्रहस्तस्य वधश्चैव प्रभङ्गो रावणस्य च। 110 ॥
दुर्गकर्म्मविधानञ्च कुम्भकर्णप्रबोधनं।
दर्शनं कुम्भकर्णस्य संप्रश्नो राघवस्य च। 111 ॥
निर्याणं कुम्भकर्णस्य वानराणाञ्च सम्भ्रमः।
सुग्रीवग्रहणञ्चैव प्रमोक्षश्चात्र कीर्त्त्यते। 112 ॥
वधश्च कुम्भकर्णस्य राघवात् समुदाहृतः।
नरान्तकवधश्चात्र देवान्तकवधस्तथा। 113 ॥

battle—the binding of Rama's army by the serpent-arrows—the interview with Soopurna,[1] and his unloosing the serpent-bonds—the death of Dhoomraksha and Akumpuna—the death of Pruhusta, and the discomfiture of Ravuna's army—the difficult enterprize undertaken—the waking of Koombha-kurna—Rama's view of Koombha-kurna, and his enquiry about him—the march of Koombha-kurna and the consternation of the monkeys—the seizing and the escape of Soogreeva related—the death of Koombha-kurna by Rama—the death of Nurantuka and Devantuka—of

1 *Guroora.*

महोदरवधश्चैव वधस्त्रिशिरसस्तथा ।
महापार्श्ववधश्चात्र अतिकायवधस्तथा ॥ 114 ॥
मेघनादास्त्रमोहश्च ससैन्ये राघवे तथा ।
ओषध्यानयनञ्चापि प्रबोधश्च हनूमता ॥ 115 ॥
उल्काभिहारयुद्धञ्च वधः कुम्भनिकुम्भयोः ।
मकराक्षवधश्चात्र निर्गमो रावणस्य च ॥ 116 ॥
मायासीतावधश्चात्र मेघनादवधस्तथा ।
क्रोधश्च राक्षसेन्द्रस्य तथारिष्टानकं महत् ॥ 117 ॥
रावणस्य विनिर्याणं विरूपाक्षवधस्तथा ।
मत्तस्यापि वधश्चात्र उन्मत्तवध एव च ॥ 118 ॥

M*u*hod*u*r*a* and Trish*i*ra—of M*u*haparshw*a* and *Utikaya*—Raghuv*a* with his army rendered insensible by the weapon of Megh*a*-nad*a* [1]—H*u*nooman's bringing a remedy and reviving them—the fight with torches—the death of Koombh*a*, and N*i*koombh*a*—of M*u*k*u*rakshy*a*—Rav*u*n*a*'s march—the killing of the Seet*a* formed by illusion, and the death of Megh*a*-nad*a*—the anger of the king of the Raksh*u*ses, and his great consternation—Rav*u*n*a*'s march and V*i*roopakshu's death—The death of M*u*tt*a* and *Oonmutta*—Raghuv*a*'s

[1] Indr*u*jit.

राघवस्य च वाक्यानि भर्त्सनं रावणस्य च ।
रामरावणयोश्चैव शस्त्रयुद्धं महात्मनोः । 119 ॥
लक्ष्मणस्य वधश्चैव विलापो राघवस्य च ।
ओषध्यानयनश्चैव लक्ष्मणोत्थानमेव च । 120 ॥
प्रदानं देवराजेन रथस्य च महात्मनः ।
मातलेर्दर्शनश्चैव शक्रवाक्यनिवेदनं । 121 ॥
संग्रामे राक्षसेन्द्रस्य प्रभङ्गो रावणस्य च ।
सारथेर्भर्त्सनश्चैव रावणेन दुरात्मना । 122 ॥
देवानां विग्रहश्चैव गगणे दानवैः सह ।
द्वैरथ्यञ्च महाघोरं सप्ताहभूमिकम्पनं । 123 ॥

speech and Ravuna's invective—the fight of the great Rama and Ravuna—Lukshmuna killed—Rama's lamentation—medicine brought, and Lukshmuna revived—the chariot given to Rama by the king of the gods—the appearing of Matuli and the advice of Shukra to Rama—the defeat of Ravuna, king of the Rakshuses, in the battle—the invective of Ravuna against the charioteer—the combat of the gods and the Danuvas in the air—the dreadful combat of the two chariots—an earthquake for seven days—the death

वधश्च राक्षसेन्द्रस्य त्रिषु लोकेषु विश्रुतः ।
इति षष्ठमिदं काण्डं युद्धकाण्डमिति स्मृतं । 124 ॥
सर्गाणाञ्च शतं ज्ञेयं पञ्च सर्गास्तथैव च ।
काण्डे ह्यस्मिन् तथा संख्या श्लोकानाञ्चापि शब्द्यते । 125 ॥
चत्वार्य्येव सहस्राणि पञ्चश्लोकशतानि च ।
अतस्त्वभ्युदयं नाम सोत्तरं संप्रचक्ष्यते । 126 ॥
यत्र रावणदाराणां विलापः समुदाहृतः ।
विभीषणाभिषेकश्च सत्कारो रावणस्य च । 127 ॥
हनूमत्संप्रवेशश्च मैथिल्याश्चैव दर्शनं ।
सीताया निर्गमश्चैव रामेण च समागमः । 128 ॥

of the king of the Rakshuses, famed throughout the universe. This sixth part, called the Yoodha Kanda, contains one hundred and five sections, and four thousand five hundred verses.

The *Ubhyooduya* or *Oottura* Kanda: the mourning of Ravuna's wives—the instalment of Vibheshuna—the obsequies of Ravuna—Hunooman's entrance into Lunka and his interview with Mithilee—Seeta's going forth—her interview with Rama—she is reproached by the great Rama—Ra-

भर्त्सनञ्चैव सीताया राघवेण महात्मना ।
परित्यागश्च वैदेह्यास्तथैवाग्निप्रवेशनं । 129 ॥
अग्निप्रवेशे च तथा ह्यदाहः परमाद्भुतः ।
ब्रह्मादीनाञ्च सर्व्वेषां देवानामिह दर्शनं । 130 ॥
वृषध्वजस्य देवस्य दर्शनञ्चात्र कीर्त्त्यते ।
पितामहाद्वरप्राप्तिः पितुर्द्दर्शनमेव च । 131 ॥
कैकेय्याः शापनाशश्च तुष्टिर्द्दशरथस्य च ।
शक्राद्वरस्य संप्राप्तिर्हरीणां प्रतिजीवनं । 132 ॥
रत्नानां संविभागश्च राक्षसेन्द्रेण धीमता ।
पुष्पकारोहणञ्चैव राघवस्य महात्मनः । 133 ॥

m*a*'s rejection of Videhee, and her entrance into the fire—her surprizing incombustibility—the appearing of Br*u*hma and all the gods—the appearing of the god Vrish*u*dw*u*z*a*[1] described—Br*u*hma's blessing obtained—the appearing of Ram*a*'s father—the removal of D*u*sh*u*-r*u*th*a*'s curse from Kikeyee—and the high satisfaction of D*u*sh*u*-r*a*th*a*—Ram*a* obtains a blessing from Sh*u*kr*a*—the resuscitation of the monkeys—the jewels divided among the monkeys by the wise king of L*u*nk*a*—the great Raghuva mounts the chariot Pooshp*u*k*a*—the return of all the monkeys and of the

1 Shiv*a*.

वानराणाञ्च सर्व्वेषां राक्षसानान्तथैव च ।
प्रतियानञ्च कथितं विस्तरेण महात्मना । 134 ॥
भरद्वाजाश्रमप्राप्तिर्ऋषेर्दर्शनमेव च ।
नन्दिग्रामप्रवेशश्च गुरूणाञ्चैव दर्शनं । 135 ॥
अयोध्यासंप्रवेशश्च व्रतस्य च समापनं ।
अभिषेकश्च रामस्य प्रमोदो नगरस्य च । 136 ॥
यौवराज्यप्रदानञ्च भरतस्य महात्मनः ।
मुनीनामिह संप्राप्तिरुत्पत्तिश्चैव रक्षसां । 137 ॥
त्रैलोक्यविजयाख्यानमहल्याकीर्त्तनन्तथा ।
सीतानिर्व्वासनञ्चैव लक्ष्मणेन महात्मना । 138 ॥

Rak*sus*es related at large—their arrival at the residence of Bhu*ru*dwa*ja*—their interview with the sage—they enter the town of Nu*n*di, and meet their elder relatives—the entry into *Uyodhya*—the completion of the vow—Ra*ma*'s installation, and the joy of the city—the office of prime minister conferred on the great Bhu*ruta*—the visit of the sages—the origin of the Rakshu*s*es related—their conquest of the universe—the story of *Uhulya*—Seeta carried into the wood by Luksm*una*—her arrival at the residence of Valmikee

वाल्मीकाश्रमसंप्राप्तिर्मैथिल्यास्त्वत्र कीर्त्यते ।
कुशीलवसमुत्पत्तिरिक्ष्वाकुकुलवृद्धये । 139 ॥
लवणस्य वधस्त्वत्र शत्रुघ्नेन प्रकीर्त्तितः ।
शम्बूकस्य वधस्त्वत्र कुम्भयोनिसमागमः । 140 ॥
अलङ्कारस्य संप्राप्तिः श्वेतोपाख्यानमेव च ।
अश्वमेधसमारम्भो गीतश्रवणमेव च । 141 ॥
काव्यस्य चान्ते विज्ञाय स्वपुत्रौ तौ कुशीलवौ ।
वाल्मीकेश्चैव वाक्यानि विलापो राघवस्य च । 142 ॥
रसातलप्रवेशश्च वैदेह्याः परमाद्भुतः ।
राघवस्य च संरम्भो दर्शनं परमेष्ठिनः । 143 ॥

related—*Koo*shee and *Luva* born to augment the family of Ikshwa*koo*—the killing of *Luvuna* by Sh*u*tru*g*h*na* related—the killing of Sh*u*mbook*a* and the meeting with K*oo*mbh*u*yon*i*—the obtaining of the ornaments—the story of Seeta—the beginning of the Ushw*a*medh*a*—the hearing of the song (the Ramay*una*)—Ram*a* recognizes his two sons Kooshee and Luvá at the end of the song—the discourse of Valm*i*kee—Raghu*va*'s lamentation—the surprizing descent of Vidéhee to the regions below—Raghuva's rising anger—Bruhm*a*'s visit—the arrival of Kal*a* and Doorbas*a*—the surrender

कालदुर्व्वाससोः प्राप्तिः संत्यागो लक्ष्मणस्य च ।
सुहृदाश्चैव पौराणां राघवाणां महात्मनां । 144 ॥
महाप्रस्थानगमनं स्वर्गप्राप्तिश्च पुष्कला ।
इत्याभ्युदयिकं काण्डं सभविष्यं सहोत्तरं । 145 ॥
नवतिः संख्यया सर्गाः श्लोकानाश्चात्र कीर्त्त्यते ।
त्रीणि श्लोकसहस्राणि तावन्त्येव शतानि च । 146 ॥
षष्ठिः श्लोकास्तथा ज्ञेयाः काण्डे ऽस्मिन् परिसंख्यया ।
सर्गाणां षट्शतानीह विंशतिश्चैव संख्यया । 147 ॥

of *Luksmuna* by Rama—the departure of Rama's friends—of the people of *Uyodya* and the Raghuvas—their happy arrival in heaven. Thus far the *Ubhyooduyika* Kanda, together with the Bhuvishya and the *Oottura*, containing ninety sections and three thousand three hundred and sixty verses.

This is the whole of the Ramayuna, admired by the sages, containing six hundred and twenty sections, and twenty four thousand verses. This is

इत्येतद्रामसम्बन्धमाख्यानमृषिसंस्तुतं ।
चतुर्व्विंशतिसाहस्रं सर्व्वपापभयापहं । 148 ॥
आख्यानं वैष्णवं दिव्यं कृतं वाल्मीकिना स्वयं ।
धन्यं यशस्यमायुष्यं पुत्त्रीयं पुष्टिवर्द्धनं । 149 ॥
पठेदिमां पर्व्वणि यः समाहितः कथां शुचिर्दाशरथेर्महात्मनः ।
विमुच्यतेऽसौ कलुषेण मानवः सुखं स गच्छेच्च मृतोऽपि सद्गतिं । 150।

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाण्डे अनुक्रमणिका नाम तृतीयः सर्गः ।

the divine poem written by Valmikee himself, which destroys all sin and fear, procures wealth, fame, long life, and posterity—and increases health. Whoever, purified, reads at the *purvas*[1] with collected mind, this history of the great Dashuruthee, will be liberated from sin, obtain present felicity, and after death enter among the blessed.

Thus far the third section of the Rama*yuna*, composed by the great Val*mikee*, called the table of contents.

1 The eighth and fourteenth days of the moon's increase, and decrease, the day of the new and of the full moon, and the day of the sun's entering a new sign.

श्रुत्वा सर्व्वं काव्यबीजं देवर्षेर्नारदादृषिः ।
लोकादन्विष्य भूयश्च चरितं चरितव्रतः । 1 ॥
उपस्पृश्योदकं सम्यङ्मुनिः स्थित्वा कृताञ्जलिः ।
प्राचीनाग्रेषु दर्भेषु काव्यस्यान्वेषते गतिं । 2 ॥
तपोबलेन चान्विष्य चरितं भूरितेजसः ।
जन्म रामस्य सुमहद्वीर्य्यं सर्व्वानुकूलतां । 3 ॥

SECT. IV.

Having heard the theme of the poem from Na*ru*d*a*, the divine sage, and realized the particulars by meditation,[1] the devout Moon*i*, glorious as the sun, touching water placed on the k*oo*sh*a*[2] with its points eastward, with joined hands; sought the best method of arranging the poem, and by the power of Tupussya,[3] revolving in his mind the storyof the illustrious Ram*a*

1 '*By meditation.*' The original expression *lokat* is doubtful. Some of the pundits render it "from the people," others render it as above. As the former rendering is, however, directly contradictory to the promise at first made to Valm*i*kee, the latter has been preferred.

2 A kind of grass.

3 Intense meditation on one object; a species of devotion to which great power is ascribed by the Hindoos, and in which a number of ceremonies may be included.

लोकस्य प्रियतां क्षान्तिं सौम्यतां सत्यशीलतां ।
विश्वामित्रस्य चरितं मन्त्रलम्भं तथैव च । 4 ॥
ताडकायाश्च निधनं यज्ञकार्य्यस्य साधनं ।
नानाचित्राः कथाश्चान्या विश्वामित्रमहामुनेः । 5 ॥
मिथिलागमनञ्चैव धनुषश्च विभेदनं ।
रामरामविवादञ्च भयं दशरथस्य च । 6 ॥
तथाभिषेकं रामस्य कैकेय्या दुष्टभावतां ।
व्याघातञ्चाभिषेकस्य राघवस्य विवासनं । 7 ॥
राज्ञः शोकं विलापञ्च मोहं मरणमेव च ।
प्रकृतीनां विषादञ्च तथैव च विसर्ज्जनं । 8 ॥

—his birth—his great heroism—his readiness to assist others—his estimation in the eye of all—his clemency—his beauty—his veracity—the history of *Vishwamitra*—Rama's obtaining the *Muntra*—the killing of *Taruka*—the completion of the sacrifice—the various discourse of *Vishwamitra*—the coming to *Mithila*—the breaking of the bow—the quarrel of *Rama* and *Pursoo-Rama*—*Dusha-rutha's* fear—the anointing of *Rama*—the evil disposition of *Kikeyee*—the prevention of the installment—*Raghuva's* banishment—the sorrow, lamentation, excessive grief, and death of the king—the lamentation of his

निषादाधिपसंवादं सूतस्य च निवर्त्तनं ।
गङ्गायाश्चैव सन्तारं भरद्वाजस्य दर्शनं । 9 ॥
भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनं ।
वास्तुकर्म्मनिवेशञ्च भरतागमनन्तथा । 10 ॥
प्रसादनञ्च रामस्य पितुश्च सलिलक्रियां ।
पादुकाद्यभिषेकञ्च नन्दिग्रामनिवेशनं । 11 ॥
दण्डकारण्यगमनं विराधस्य वधन्तथा ।
दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमं । 12 ॥
अनुसूयासमास्याञ्च अङ्गरागस्य चार्पणं ।
दर्शनञ्चाप्यगस्त्यस्य धनुषो ग्रहणन्तथा । 13 ॥

subjects, and (their) dismissal by Ram*a*—Ram*a*'s conversation with the king of the Ch*u*ndal*as*—the return of the charioteer—the crossing of the Ganges—Ram*a*'s interview with Bh*u*r*u*dwaj*a*—the journey to Ch*i*tr*u*koot*a* at the command of Bh*u*r*u*dwaj*a*—the erecting of the bower—Bh*u*r*u*t*a*'s arrival there—the kindness of Ram*a*—the funeral obsequies of his father—the appointment of Bh*u*r*u*t*a* to the regency by giving him the sandals—Ram*a*'s entrance into the town of N*u*nd*i*—his journey to the wilderness of D*u*nd*u*k*a*—the killing of V*i*radh*u*—the interview with Sh*u*r*u*bh*u*ng*a*—the meeting with Sooteekshn*a*—the conversation with *U*noosooya—the cosmetic given to Ram*a*—his interview with *U*g*u*sty*a*—his accepting the bow—his dismissal

विसर्ज्जनमगस्त्याच्च वासं पञ्चवटेस्तथा ।
हासं शूर्पणखायाश्च विरूपकरणन्तथा । 14 ॥
वधं खरत्रिशिरसोः कथनं रावणस्य च ।
मारीचस्य विनाशञ्च वैदेहीहरणं तथा । 15 ॥
जटायोर्निधनञ्चैव विलापं राघवस्य च ।
कबन्धग्रहणञ्चैव कबन्धस्य वधन्तथा । 16 ॥
शबर्य्या दर्शनञ्चैव पम्पाया दर्शनं तथा ।
विलापञ्चैव पम्पाया हनूमद्दर्शनं तथा । 17 ॥
ऋष्यमूकाभिगमनं सुग्रीवेण समागमं ।
प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहं । 18 ॥

from *Ugustya*—his residence at *Puncha-vuti*—Soorp*unu*kha's jesting with Ram*a*—her countenance disfigured—the killing of Kh*ura* and Tr*ishirus*—the report brought to Rav*una*—the death of Mareech*a*—the rape of Videhee—J*u*tay*oo* mortally wounded—the lamentation of Ragh*uva*—his finding K*u*b*u*ndh*a*, and killing him—his interview with Sh*uvu*ree—the visit to P*u*mp*a*—the lamentation at the lake P*u*mp*a*—Ram*a*'s interview with H*u*nooman there—his going to R*i*shy*u*mook*a*—his meeting with Soogreev*a*—Soogreev*a*'s confidence excited—the friendship formed with him—the enmity between Val*i* and Soogreev*a*—the death of Val*i*—the appointment of Soo-

वालिप्रमथनं राज्ये सुग्रीवप्रतिपादनं ।
ताराविलापं समयं वर्षारात्रिनिवासनं । 19 ॥
कोपं राघवसिंहस्य बलानामुपसंग्रहं ।
दिशः प्रस्थापनञ्चैव पृथिव्याश्च निवेदनं । 20 ॥
अङ्गुरीयकदानञ्च ऋक्षस्य विलदर्शनं ।
प्रायोपवेशनञ्चैव सम्पातेश्चैव दर्शनं । 21 ॥
पर्वतारोहणञ्चैव सागरस्य च लङ्घनं ।
समुद्रवचनाच्चैव मैनाकस्य च दर्शनं । 22 ॥
राक्षसीतर्जनं छायाग्राहिण्याश्चैव दर्शनं ।
सिंहिकायाश्च निधनं लङ्कानिलयदर्शनं । 23 ॥

greev*a* to the kingdom—Tara's lamentation—the time (exceeded)—a night spent in the rainy season—the anger of the great Ragh*uva*—the collecting of the army—the appointment to different quarters—a description of the earth—the presenting of the ring—the visit to the cave of the bears—the obstinate refufal of food—the interview with S*u*mpat*i*—the ascending of the mountain—the passage of the sea—the view of Minak*a* at the command of Soom*oodra*—the roaring of the female Raksh*u*sees—the interview with Chhayagrah*i*nee—the death of S*i*ngh*i*ka—the view of L*u*nk*a*—the entrance

रात्रिप्रवेशं लङ्कायां चिन्तां हनुमतस्तथा ।
आपानभूमिगमनमवरोधस्य दर्शनं । 24 ॥
दर्शनं रावणस्यापि पुष्पकस्य च दर्शनं ।
अशोकवनिकायानं सीतायाश्चापि दर्शनं । 25 ॥
राक्षसीतर्जनञ्चापि रावणस्य च दर्शनं ।
सम्भाषणञ्च मैथिल्या अभिज्ञानस्य चार्पणं । 26 ॥
मणिप्रदानं सीताया वनभङ्गं तथैव च ।
राक्षसीविद्रवञ्चैव किङ्कराणां निवर्हणं । 27 ॥
अमात्यपुत्रनिधनं सेनापतिवधन्तथा ।
अक्षस्य निधनञ्चापि निर्यानेन्द्रजितस्तथा । 28 ॥

into it by night—*Hunooman's* reflections—his going to the palace, his visit to the inner apartment—his view of Rav*una*—of the chariot Pooshp*uka*—his visit to the garden *U*shoka—his interview with Seeta—the outcries of the female Raksh*u*es—H*u*nooman's view of Rav*una*—conversation with Mith*i*lee—his giving her the token, and receiving from her a gem in return—his laying waste the garden—his driving away the Raksh*u*sees, and the servants—the death of the counsellor's son—of the general—of *Uksha*—the march of *Indrujita*—the prince of the monkeys taken—the burning and

ग्रहणं वानरेन्द्रस्य लङ्कादाहाभिमर्द्दनं ।
प्रतिप्रयाणमेवापि मधूनां भक्षणन्तथा । 29 ॥
राघवाश्वासनञ्चापि मणिनिर्यातनन्तथा ।
सङ्गमञ्च समुद्रस्य नलसेतोश्च बन्धनं । 30 ॥
प्रतारञ्च समुद्रस्य रौद्रं लङ्कोपरोधनं ।
विभीषणेन संसर्गं वधोपायनिवेदनं । 31 ॥
कुम्भकर्णस्य च वधं मेघनादवधन्तथा ।
रावणस्य विनाशञ्च शोकं राक्षसयोषितां । 32 ॥
विभीषणाभिषेकञ्च सीतात्यागं तथैव च ।
ब्रह्मादिदेवतानाञ्च दर्शनं वचनं तथा । 33 ॥

desolating of L*u*nk*a*—H*u*nooman's return—his eating the grapes—the encouragement received by Ragh*uva* (from) the delivering of the gem—the rendezvous at the sea (shore)—the bridge built by N*u*l*a*—the crossing over the sea—the dreadful siege of L*u*nk*a*—the union with V*i*bheesh*u*n*a*—his advice about the killing of Rav*u*n*a*—the killing of Koombh*u*k*u*rn*a*—of Magh*a*-nadh*a*—of Rav*u*n*a*—the mourning among the Raksh*u*ses—the installation of V*i*bheesh*u*n*a*—the rejection of Seeta—Ram*a*'s interview and conversation with Br*u*hm*a* and the other gods—his confidence in Seeta restored—the liberation

सीतायाः प्रत्ययश्चैव सीतावाप्तिमरेः पुरे ।
जीवनं वानराणाञ्च पुष्पकारोहणन्तथा । 34 ॥
अयोध्यायाञ्च गमनं भरद्वाजसमागमं ।
प्रेषणं वायुपुत्रस्य भरतेन समागमं । 35 ॥
रामाभिषेकाभ्युदयं हरिरक्षोविसर्ज्जनं ।
अगस्त्यप्रभृतीनाञ्च महर्षीणां समागमं । 36 ॥
राक्षसानां समुत्पत्तिं रावणस्य जयन्तथा ।
सीतायाश्च परित्यागं प्रकृतीनाञ्च रञ्जनं । 37 ॥
अनागतञ्च यत् किञ्चिद्रामस्य वसुधातले ।
प्राप्तराज्यस्य रामस्य चरितं यच्च धीमतः । 38 ॥

of Seeta from the palace of the enemy—the resuscitation of the monkeys—Rama's mounting the chariot *Pooshpuka*—his journey to *Uyodhya*—his meeting with Bhurudwaja—the sending of the son of Vayoo—the meeting with *Bhuruta*—the installation of Rama—the dismissal of the Rakshuses and monkeys—the visit of *Ugustya* and the great sages—the origin of the Rakshuses—the conquests of Ravuna—the dismissal of Seeta—the happiness of of Rama's subjects—the few acts of Rama not yet performed—the acts of the wise Rama after he had obtained the kingdom—the arrival of the

अभ्यागमम्बीणाञ्च शत्रुघ्नस्य विसर्ज्जनं ।
वने प्रसूतिं सीताया लवणस्य रणे वधं । 39 ॥
मथुरायां निवासञ्च मैथिल्यानयनं तथा ।
यज्ञस्यान्ते च सीतायाः प्रत्ययस्य निदर्शनं । 40 ॥
भूमौ प्रवेशं सीतायाः सन्तापं राघवस्य च ।
कालदुर्व्वाससोः प्राप्तिं लक्ष्मणस्य विसर्ज्जनं । 41 ॥
स्थापयित्वा सुतान्राज्ये यथा रामो दिवं गतः ।
ऋक्षवानरगोपुच्छैः पौरजानपदैरपि । 42 ॥
एतत्सुतपसा दृष्ट्वा निखिलेन महामतिः ।
चरितं सत्यसन्धस्य सर्व्वं काव्ये चकार ह । 43 ॥

sages, and the dismissal of Shutrooghn*a*—Seeta's delivery in the wood—the death of L*u*v*u*n*a* in battle—the residence at M*u*thoora—the bringing of Mithilee—Seeta's fidelity manifested at the end of the sacrifice—her entrance into the earth—Raghuv*a*'s distress—the appearance of Kal*a*, and the sage Doorvas*a*—the parting with L*u*ksm*u*n*a*—Ram*a*'s departure to heaven after establishing his sons in the kingdom—that of the bears, the monkeys, the Gop*oo*chchh*a*s, the people of the city, and of the country—the sage having seen all this by the power of intense devotion, composed, in a poetic form, the story of him devoted to truth.

ततः पुनरहः किञ्चिदुपश्लोकायते मुनिः ।
तं ब्रह्मा संप्रहस्यैव श्लोक इत्यब्रवीद्वचः । 44 ॥
ततः शिष्याश्च वृद्धाश्च सर्व्वे चान्ये तपस्विनः ।
अभिवाद्य महात्मानमृषिं वाक्यं व्यचारयन् । 45 ॥
पादबद्धश्चतुष्पादः शोकः श्लोकत्वमागतः ।
तस्य बुद्धिरियं जाता वाल्मीकेर्भावितात्मनः । 46 ॥
कृत्स्नं रामायणं काव्यं स्वयमेव करोम्यहं ।
प्रथमे ब्रह्मणा प्रोक्तं नारदस्य च दर्शनं । 47 ॥
श्रुत्वा स वस्तुमात्रं हि धर्म्मात्मा धर्म्मसंहितं ।
व्यक्तमन्विष्य भूयो वै यद्वृत्तं तस्य तत्त्वतः । 48 ॥

[1] Afterwards the sage began to versify, at which Bruhma smiling called it verse—after this his disciples, the venerable old men, and all the devotees, bowing to the dust at the feet of the great sage, said "The stanza expressed in four feet has obtained the name of poetry." Upon this Valmeeki resolved "I will write the whole poem of the Ramayuna, first spoken by Bruhma, and revealed to Naruda." The virtuous sage, having heard the outlines of this body of ethics, sought to make himself perfectly acquainted with the particulars relating to Rama, the abode of excellencies, to king Dushu-rutha, with

1 In this place the copies vary considerably: some make this the beginning of a new section, while in others it is reckoned a continuation of the former section. Indeed the table of contents is entirely omitted in many copies: this, however, renders the number of couplets incomplete.

गुणावासस्य रामस्य राज्ञो दशरथस्य च ।
सभार्य्यस्य सराष्ट्रस्य सान्तःपुरजनस्य च । 49 ॥
हसितं भाषितं यच्च गतं यच्चाप्यनुष्ठितं ।
तत्सर्व्वं धर्म्मवीर्य्येण यथावत् संप्रपश्यति । 50 ॥
भरतस्य यथावृत्तं शत्रुघ्नस्य च धीमतः ।
वशिष्ठस्य सुमन्त्रोश्च वामदेवस्य चैव हि । 51 ॥
विश्वामित्रस्य देवर्षे राजर्षेर्ज्जनकस्य च ।
रक्षसां वानराणाञ्च यथावीर्य्यं विचेष्टितं । 52 ॥
सीतासहायेन किञ्चित्कथितं वसता वने ।
महासत्त्वेन रामेण लक्ष्मणेन च धीमता । 53 ॥

his queen, his kingdom, and seraglio—his jesting, his conversation, his walking, and the whole of his actions; all this the *Mooni* clearly beheld through the power of devotion—also the deeds of Bh*uruta*, and the wise Sh*utrooghna*—of V*ushishtha* and S*oomuntoo*—of V*ama-deva* too, and the divine V*ishwa-mitra*, and the royal sage J*unuka*—of the R*ukshuses*, and the monkeys, their conduct and heroism—what was said to Seeta dwelling in the wood, by the mighty Ram*a*, and the wise L*ukshmuna*.—Valmeek*i*, who at one view compre-

ततः पश्यति तत् सर्व्वं वाल्मीकिर्य्योगमास्थितः ।
त्रैलोक्यदर्शी तत् सर्व्वं तपोयोगबलेन च । 54 ॥
तत् सर्व्वं तत्त्वतोऽन्विष्य रामवृत्तान्तमात्मवान् ।
ददर्श चैव प्रत्यक्षं पाणावामलकं यथा । 55 ॥
दृष्ट्वा चानन्तरं चक्रे रामस्य चरितं महत् ।
धर्म्मकामार्थसंयुक्तं पुण्यश्रवणकीर्त्तनं । 56 ॥
श्रुतिरत्नचयाकीर्णं काव्यसागरमद्भुतं ।
कृत्वा चेदमशेषेण काव्यं रामायणाह्वयं । 57 ॥
चिन्तयामास क इदं लोकेऽस्मिन् प्रथयिष्यति ।
अथ चिन्तयतस्तस्य महर्षेर्भावितात्मनः । 58 ॥

hends the universe, absorbed in abstraction, beheld the whole by the power of intense devotion. By diligent search he clearly beheld the whole of the story of Rama as plainly as he beheld an Amluka[1] fruit in his hand. Having seen it, he proceeded to compose the history of Rama, connected with virtue, riches, and every object of desire, the hearing and repeating of which is an act of holiness; an astonishing ocean,[2] filled with the jewels of the Veda.

The Ramayuna being completely finished, he reflected thus, 'Who will make this poem known to the world?' Thentwo disciples of Valmeeki, who, in the

[1] Phyllanthus emblica.

[2] This all udes to an idea common among the Hindoos, that the sea abounds with every kind of riches.

तदा जगृहतः पादौ मुनिवेशधरौ वने ।
वाल्मीकिशिष्यौ तरुणौ रूपौदार्य्यगुणान्वितौ । 59 ॥
कुशीलवाविति ख्यातौ सीतारामाङ्गसम्भवौ ।
कुशीलवौ तु धर्म्मज्ञौ राजपुत्रौ यशस्विनौ । 60 ॥
भ्रातरौ स्वरसम्पन्नौ ददर्शाश्रमवासिनौ ।
स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ । 61 ॥
स तौ मूर्द्ध्न्युपाघ्राय वाल्मीकिर्भगवानृषिः ।
उवाचेदं तदा वाक्यं प्रणतावग्रतः स्थितौ । 62 ॥
आर्षं रामायणं काव्यमिदं तावन्मया कृतं ।
गृह्णीतं मन्नियोगेन पुण्यश्रवणकीर्त्तनं । 63 ॥

wood, had assumed the habit of sages, K*oo*shee and L*u*v*a* by name, the offspring of Seeta and Ram*a*, young, beautiful, generous, and accomplished, laid hold of the thoughtful sage's feet; Valmeek*i*, the divine sage, beheld these royal brothers K*oo*shee and L*u*v*a*, acquainted with sacred knowledge, famous, of melodious voice, inhabitants of the hermitage—Having beheld these ingenuous youths, eminent in the Ved*a*, he, kissing their heads, said, to these two who stood bowing before him. At my command take the Ramay*u*n*a*, the poem composed by me, the hearing and repeating of which is holiness, describing

पौलस्त्यवधसंयुक्तं धर्म्मकामार्थसंहितं ।
पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितं । 64 ॥
तन्त्रीगीतिषु मधुरैरन्वितं सप्तभिः स्वरैः ।
जातिभिः सप्तभिर्युक्तं श्रोतुः श्रुतिमनोहरं । 65 ॥
शृङ्गारवीरवीभत्सरौद्रेषु सभयानकैः ।
करुणाद्भुतहास्येषु युक्तं काव्यरसैरपि । 66 ॥
एवमुक्त्वा च तौ बालौ भगवानृषिसत्तमः ।
सम्यगध्यापयामास काव्यं रामकथाश्रयं । 67 ॥

the death of Poul*u*sty*a*,[1] and producing virtue, wealth, and every object of desire, pleasant to be read, and adapted to the three measures of time;[2] sweet when performed on stringed instruments, or sung with the seven modulations of the voice; connected with the seven kinds of time, ravishing to the ear, exciting love, courage, disgust, anger, terror, compassion, surprize, and laughter.' Having said this to the two youths, the excellent and divine sage accurately taught them the whole of the poem respecting Ram*a*. The whole of

1 Rav*u*n*a*.

2 Viz. When sung in slow, middle, or quick time.

वाग्विधेयं तदा ताभ्यां कृतं तच्चाप्यधीयत: ।
पुण्यं रामायणं काव्यं तदा तौ मुनिरब्रवीत् । 68 ॥
गीयतामिदमाख्यानं भवद्भ्यामृषिसंसदि ।
राजर्षीणां पुण्यकृतां साधूनाञ्च समागमे । 69 ॥
गुरुणैवमनुज्ञातौ ततस्तौ देवरूपिणौ ।
कुशीलवौ रामपुत्रौ प्रकृत्या मधुरस्वरौ । 70 ॥
रूपानुरूपौ रामस्य बिम्बाद्बिम्बमिवोद्धृतौ ।
वेदवेदाङ्गेतिहासशास्त्रेषु परिनिष्ठितौ । 71 ॥
तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ ।
भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ । 72 ॥

this sacred poem being committed to memory by these two, the sage addressed them: 'Let this story be sung by you in the assembly of the sages, in the concourse of the royal R*ishis* of virtuous conduct, and in the assemblies of the good.' Commanded by their preceptor, the brothers K*oo*shee and L*uva*, the sons of Ram*a*, of god-like beauty, with voices by nature melodious, the exact resemblance of Ram*a*, the reflected image of his perfections, eminent in the Ved*a*, the Vedang*a*, the (*Itihasa*), and the Shastr*a*, acquainted with the mysteries of the G*undhurvas*, skilled in musical time and expressive gesture, of powerful voice, in form like the G*undhurvas*, sung the de-

जगतुस्तौ तदा काव्यं मधुरं मधुरस्वरौ ।
यथोद्दिष्टमृषिणा सन्निधौ ब्रह्मवादिनां ॥ 73 ॥
तयोर्ब्रह्माभवत् प्रीतः सेन्द्राश्च सुरसत्तमाः ।
गन्धर्व्वाः पतगाश्चैव पन्नगाश्च महर्षिभिः ॥ 74 ॥
तौ कदाचित् समेतानामृषीणां देवरूपिणौ ।
काव्यं तज्जगतुः प्रीतौ कुमारौ कलमद्भुतं ॥ 75 ॥
श्रुत्वा च मुनयः सर्व्वे परं विस्मयमागताः ।
हर्षविस्मयसम्पन्नैर्नेत्रैरनिमिषैरिव ॥ 76 ॥
समीयुस्तत्र तत् काव्यं श्रोतुकामाः सहस्रशः ।
काव्यं रामायणं मध्ये सहितावभ्यगायतां ॥ 77 ॥

lightful poem in the presence of the V*e*d*a*-reading sages, and Br*u*hm*a* and *I*ndr*a*, with the chief deities, the G*u*ndh*u*rv*a*s, the birds, the serpents, and the great R*i*sh*i*s, were delighted with these youths. At a certain time the two beloved and god-like princes sang the surprizing poem to the assembled sages. All the sages were astonished, and, earnest to hear the poem, crouded around by thousands with eyes fixed though joy and wonder; while the princes in the midst sung in concert the poem relating to Ram*a*. The listening sages

शृण्वतान्तु तदा वाक्यमृषीणां हर्षसम्भवः ।
संहृष्टो ऽभून्महाशब्दः साधुसाध्विति शंसतां । 78 ॥
सुप्रीतमनसश्चैव मुनयो धर्म्मवत्सलाः ।
प्रशंसुर्भ्रातरौ तत्र गायन्तौ तौ कुशीलवौ । 79 ॥
अहो भावानुगं काव्यमहो गीतमहो स्वरं ।
अहो भगवतः सम्यक् रामस्य चरितं महत् । 80 ॥
चिरवृत्तमपि ह्येतत् प्रत्यक्षमिव दृश्यते ।
संस्कृतं मधुरञ्चैव समाक्षरपदक्रमं । 81 ॥
प्रयोक्तारविमौ चापि सम्यगत्र कुशीलवौ ।
कुमारौ देवगर्भाभौ तरुणौ मधुरस्वरौ । 82 ॥

exclaiming "Excellent! excellent!" united in a joyful burst of applause. Then the delighted sages, eminent in virtue, applauding, addressed the brothers K*oo*shee and L*uva*, singing there, "Oh! this poem! the very expression of nature! Oh! the song! Oh! the tune! Oh! the exquisite story of the divine Ram*a*! Ancient things are beheld as though they had been transacted before our eyes. These, singing this poem, in language polished and mellifluous, and exact in measure, are the two princes K*oo*shee and L*uva*, of a divine origin, young, and of melodious voice. Oh! how pleasing to the ear! how

अहो श्रव्यमहो स्वाद्यमहो गीतमविस्वरं ।
व्यक्तञ्च मधुरञ्चैव परया स्वरसम्पदा । 83 ॥
पदसन्धिसमायुक्तं तालमानसमन्वितं ।
संरक्तञ्चातिरक्तञ्च परया स्वादुसम्पदा । 84 ॥
एवं प्रशस्यमानौ तौ श्लाघ्यमानौ महर्षिभिः ।
भूयो ऽप्यनन्तरं साधु मधुरञ्चाप्यगायतां । 85 ॥
प्रीतः कश्चिन्मुनिस्ताभ्यां पानीयकलसन्ददौ ।
कश्चिद्वन्यफलं स्वादु वल्कलं कश्चिदीप्सितं । 86 ॥
अन्यः कृष्णाजिनमदात् यज्ञसूत्रं तथापरः ।
कश्चित् कमण्डलुं प्रादात् मौञ्जीमन्यो महामुनिः । 87 ॥

grateful! Oh! the song, without a discordant sound! clear, set to a delightful air; the words, formed by exact rule, are joined with the nicest care; the poem sung in just time, with due modulation of voice, and rendered exquisitely pleasing by the nicest taste.' Thus applauded and caressed by the great sages, they again sung the delightful song. Pleased with these young princes, one sage presented them with a jar of water; another with forest fruits of delicious taste; a third with a bark dress; another with the skin of an antelope;[1] another honoured them with the sacrificial thread; one

[1] Religious devotees carry with them the skin of an antelope for to sit upon.

वृषीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः ।
ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः । 88 ॥
काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः ।
जटाबन्धनमन्यस्तु काष्ठरज्जु मुदान्वितः । 89 ॥
यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः ।
औडुम्बरीं वृषीमन्यः स्वस्ति केचित्तदावदन् । 90 ॥

gave them a *kumunduloo*,[1] another the grass band of the koupeen*a*,[2] another presented them with his seat,[3] while another sage gave them the sacred koupeen*a*.[4] Then another Moon*i*, highly pleased, gave them an axe, while others presented them with the garment of red cloth,[5] and another sage with a garment made of bark: one gave them his j*u*ta, and another, delighted, presented his faggot rope,[6] another presented them with the sacrificial pitcher, and others with a burden of wood, another gave them a seat made of the fig tree.[7]

1 A pot of earth or the shell of a gourd, used to collect alms.

2 The original word means a rope made of the leaves of the Saccharum Sara, and used to tie the koupeen*a* round the waist.

3 Generally made of the sacred kooshee.

4 A piece of cloth, or bark, about a foot square, worn for the sake of decency.

5 A peculiar sort of cloth called gerooa, so called from its being coloured with red ochre.

6 A rope used to tie up their bundles of wood for sacrifice.

7 Ficus Gloerata.

आयुष्यमपरे प्रादुर्मुदा तत्र महर्षयः ।
ददुश्चैवं वरान् सर्व्वे मुनयः सत्यवादिनः ॥ 91 ॥
आश्चर्य्यमिदमाख्यातं मुनिना संप्रकीर्त्तितं ।
परं कवीनामाधारं समाप्तञ्च यथाक्रमं ॥ 92 ॥
एवं पूर्व्वमिदं काव्यं मुनिभिः प्रतिपूजितं ।
बीजभूतं मनुष्याणां कवीनामार्षमद्भुतं ॥ 93 ॥
प्रशस्यमानौ तावेवं कदाचिद्देवरूपिणौ ।
राजधानीषु राज्ञाञ्च समीपेष्वभ्यगायतां ॥ 94 ॥
अथाश्वमेधे रामोऽपि तावुभावुपगायकौ ।
सत्कृत्यानाययामास पुरुषैराप्तकारिभिः ॥ 95 ॥

Another sage wished them prosperity, while others bestowed on them long life; thus all the sages, eminent for truth, poured on them their benedictions.

This surprizing poem, methodically arranged, applauded by the sages; this ancient poem containing the essence of poetry, the original of human poems, did these two famous and god-like ones sing in many palaces, in the presence of kings. After this, Rama, by trusty messengers, brought these two singers, with great respect, to the *Ushwumedha*.[1] At the conclusion of the ceremonies

[1] The sacrifice of a horse, esteemed by the Hindoos a most meritorious act.

ताविदं जगतुस्तत्र काव्यं रामप्रचोदितौ ।
कर्म्मान्तरेषु विप्राणां रामलक्ष्मणसन्निधौ ।96॥
शत्रुघ्नभरतादीनामन्येषाञ्च महीक्षितां ।
वशिष्ठात्रिपुरोगानां सन्निधौ ब्रह्मवादिनां ।97॥
रामस्तत्रासने शुभ्रे स्वर्ण्णास्तरणसंवृते ।
उपविश्य तु शुश्राव तदात्मचरितं महत् ।98॥
आर्षं रामायणं सार्द्धं भ्रातृभिर्भरतादिभिः ।
पौरजानपदैश्चैव वृतः शतसहस्रशः ।99॥
तान्त्रगानीयसदृशौ कुमारौ देवरूपिणौ ।
दृष्ट्वा तु रूपसम्पन्नौ विनीतौ तावुभौ ततः ।100॥

they, commanded by him, sung this poem, in the presence of the brahmans, and Rama, Lukshmuna, Shutrooghna, Bhuruta, and other princes. Vushishtha, Utri, and others, who utter the words of the Veda, being near. Surrounded by Bhuruta and his other brothers, and by myriads of the people, Rama, sitting on a white seat beneath a spangled canopy, heard the Ramayuna, the story of his own great exploits, composed by the sage. Rama beholding these two ingenuous, beautiful, god-like princes, singing with melody equal to the most exqusite instruments, said to Lukshmuna and the rest

M m

उवाच लक्ष्मणं रामः सर्व्वांश्चैव सभासदः ।
श्रूयतामिदमाख्यानमनयोर्देववर्च्चसोः । 101 ॥
विचित्रार्थपदं सम्यग्गायतोर्मधुरस्वरं ।
तन्त्रीलयवदत्यर्थं विश्रुतार्थमगायतां । 102 ॥
ह्लादयत् सर्व्वगात्राणि मनांसि हृदयानि च ।
श्रोत्राश्रयसुखं गेयं तदुभौ जनसंसदि । 103 ॥
इमौ हि बालौ नृपलक्षणान्वितौ कुशीलवौ चैव महातपस्विनौ ।
ममेति वृत्तं किल गीतमद्भुतं महर्षिवाल्मीकिकृतं प्रगास्यतः । 104 ॥
ततस्तु तौ राघवसंप्रचोदितावगायतां काव्यमिदं यथाक्रमं ।
स चापि रामः सहितः समागतैर्बभूव तत्रार्पितचेतनस्तदा । 105 ॥

इत्यार्षे रामायणे आदिकाण्डे काव्योपसंक्षेपः ।

assembled, "Hear this song full of various incident, and accompanied with music by these divine youths. These are singing to the assembly a song, delightful to the ear, and exhilarating to the bodies, the minds, and the spirits of all. These two youths, Kooshee and *Luva*, imprinted with royal marks, these great devotees, are making known my surprizing story written by Valmeek*i*." Afterwards these two, by Ram*a*'s command, sung this poem from beginning to end, Ram*a*, meanwhile, with all who were assembled, remaining fixed in attention.

Thus far, the abstract of the Ramay*u*n*a* composed by the sage.

ततस्तौ स्वरसम्पन्नौ कुमारौ तत्र संसदि ।
अगायतां नवं काव्यं रामायणमिति श्रुतं । 1 ॥
सागरान्ता मही येषामासीद्वीर्य्यार्ज्जिता किल ।
आमनोः पुण्यकीर्त्तीनां राज्ञाममिततेजसां । 2 ॥
सगरः पूर्व्वजो येषां सागरो येन खानितः ।
षष्टिः पुत्रसहस्राणि यं यान्तं पृष्ठतोऽन्वयुः । 3 ॥

SECTION V.

Afterwards those two princes with melodious voice, sung in the assembly the new poem named the Ramay*una*. This poem, herald of the glory of *I*kshwak*oo*'s race, contains the story of those virtuous heroes of boundless renown, who, descended from *Munoo*, by their valour acquired a mighty empire, extending even to the ocean; the first of whom, *Sugura*, followed by sixty thousand sons, dug (the channels of) the sea. Hear the virtue-applauding po-

इक्ष्वाकूनामिदं तेषां वंशे कीर्त्तिविवर्द्धनं ।
निबद्धं पुण्यकीर्त्तीनां रामायणमिति श्रुतं । 4 ॥
तदिदं श्रूयतामाद्यं पुण्यं पापभयापहं ।
धर्म्मकामार्थसंयुक्तं श्रुतिस्मृत्युपबृंहितं । 5 ॥
कोशलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्टः सरयूतीरे पशुधान्यधनर्द्धिमान् । 6 ॥
अयोध्या नाम तत्रासीन्नगरी लोकविश्रुता ।
मनुना मानवेन्द्रेण पुरैव परिनिर्म्मिता । 7 ॥
आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा नवसंस्थानशोभिता । 8 ॥

em, the Ramay*u*n*a*, the pure words of the sage, destroying sin and fear, connected with holiness, wealth, and every object of desire, and amplifying the Ved*a* and Smr*iti*.

On the banks of the S*uru*yoo is a large country, called Kosh*u*l*a*, gay and happy, and abounding with cattle, corn, and wealth. In that country was a famous city called *U*yodhya; built formerly by M*unoo* the lord of men. A great city, twelve yoj*unas* in extent, the houses of which stood in triple and long extended rows. It was rich, and perpetually adorned with new im-

सुविभक्तान्तरपथा सुविभक्तान्तरायणा ।
शोभिता राजमार्गेण जलसंसिक्तरेणुना ॥ 9 ॥
नानावणिग्जनोपेता नानारत्नविभूषिता ।
महाशालावृता दुर्गा उद्यानाम्रवनैर्युता ॥ 10 ॥
दुर्गगम्भीरपरिखा नानायुधसमन्विता ।
कवाटतोरणयुता उपेता धन्विभिः सदा ॥ 11 ॥
राजा दशरथो नाम महात्मा राष्ट्रवर्द्धनः ।
तां पुरीं पालयामास स्वपुरीं मघवानिव ॥ 12 ॥
दृढद्वारप्रतोलीकां सुविभक्तान्तरापणां ।
नानायन्त्रायुधवतीं नानाशिल्पगुणान्वितां ॥ 13 ॥

provements, the streets and alleys were admirably disposed, and the principal streets well watered. It was filled with merchants of various descriptions, and adorned with abundance of jewels; difficult of access, filled with spacious houses, beautified with gardens, and groves of mango trees, surrounded by a deep and impassable moat, and completely furnished with arms; was ornamented with stately gates and porticos, and constantly guarded by archers. As *Mughuvun* protects *Umuravutee* so did the magnanimous *Dusha-rutha*, the enlarger of his dominions, protect *Uyodhya*, fortified by gates firmly barred, adorned with areas disposed in regular order, and abounding with a variety of musical instruments, and warlike weapons; and with artificers of every

सूतमागधसम्बाधां श्रीमतीमतुलप्रभां ।
शतघ्नीपरिघोपेतामुच्छ्रितध्वजतोरणां । 14 ॥
वधूनाटकसंघैश्च संयुक्तां सर्व्वतः पुरीं ।
हस्त्यश्वरथसंपूर्णां नानायानसमाकुलां । 15 ॥
नानापार्थिवदूतैश्च वणिग्भिश्चोपशोभितां ।
विमानशतसम्बाधां सर्व्वैश्च विभवैर्युतां । 16 ॥
नानारत्नचयाकीर्णां धनधान्यसमन्वितां ।
देवतायतनैश्चैव विमानैरभिशोभितां । 17 ॥

kind. Prosperous, of unequalled splendor, it was constantly crowded with charioteers, and messsengers, furnished with *shutughnees*[1] and *purighas*,[2] adorned with banners, and high arched porticos, constantly filled with dancing girls, and dancing men, crowded with elephants, horses, and chariots, with merchants, and ambassadors from various countries, frequented by the chariots of the gods, and adorned with the greatest magnificence It was decorated with various kinds of jewels, filled with wealth, and amply supplied with provisions,

[1] *Shutughnee*. This word signifies literally an instrument capable of destroying a hundred at once. The pundits say it means a cannon.

[2] *Purighas*; probably a kind of club

महोद्यानप्रपाभिश्च रुचिराभिरलङ्कृतां ।
प्रविभक्तमहावेश्मां नरनारीगणान्वितां । 18 ।।
विद्वद्भिरार्य्यपुरुषैराकीर्णाममरोपमैः ।
आरोहमिव रत्नानां प्रतिष्ठानमिव श्रियः । 19 ।।
महाप्रासादशिखरैः शैलाग्रैरिव शोभितां ।
विमानचयसम्बाधामिन्द्रस्येवामरावतीं । 20 ।।
अष्टापदपटालेख्यैरन्यामालिखितामिव ।
नानारत्नचयैश्चित्रां हृष्टपुष्टजनैर्युतां । 21 ।।

beautified with temples, and the sacred chariots,[1] adorned with gardens, and baths, and spacious buildings, and full of inhabitants. It abounded with learned sages, in honour equal to the immortals; it was embellished with magnificent palaces, the domes of which resembled the tops of mountains, and, surrounded with the chariots of the gods like the *Umuravutee* of *Indra*, it resembled a mine of jewels, or the residence of Shree;[2] the walls were variegated with divers sorts of gems like the divisions of a chess-board, and it was filled

1 Probably the *Rutha*, a very large carriage in which *Jugunnatha* is drawn in procession, and which generally stands near his temple.

2 Lukshmee, the goddess of prosperity.

अविच्छिन्नान्तरगृहां समभूमिनिवेशनां ।
मृदङ्गवेणुवीणानां रम्यैः शब्दैर्निनादितां । 22 ॥
नित्योत्सवसमाजाढ्यां नित्यहृष्टजनैर्युतां ।
ब्रह्मघोषस्वनवतीं धनुःस्वननिनादितां । 23 ॥
वरान्नपानकलिलां शालितण्डुलभोजनां ।
धूपमाल्यहविर्गन्धैर्हृद्यैश्चाप्यधिवासितां । 24 ॥
लोकपालोपमैः शूरैः सर्व्वशास्त्रार्थपारगैः ।
गुप्तां योधशतैश्चापि नागैर्भोगवतीमिव । 25 ॥

with healthful and happy inhabitants; the houses formed one continued row, of equal height, resounding with the delightful music of the tabor, the flute, and the harp. The city, echoing with the twang of the bow, and the sacred sound of the Ved*a*, was constantly filled with convivial assemblies, and societies of happy men. It abounded with food of the most excellent kind; the inhabitants were constantly fed with the Shal*i*[1] rice; it was perfumed with incense; chaplets of flowers, and articles for sacrifice, by their odour cheering the heart. It was guarded by heroes in strength equal to the regents[2] of the universe, and versed in all the shastr*as*; by warriors, who protect it, as the hydras guard Bhog*u*v*u*tee.[3] As the great *Indra* protects his capital, so was this city,

[1] The rice produced in the cold season, which is accounted the best kind.

[2] These are eight demi-gods, who are said to be placed at the cardinal and the intermediate points of the universe.

[3] The river of Patal*a* or the subterraneous regions, i. e. G*u*nga, who in Patal*a* assumes that name. '*Hydras*,' the original word is Nag*a*, which generally denotes *serpent*: as some of these serpents, however, had many heads, the term *hydra* is not wholly inapplicable to them.

स्वयञ्चैवेन्द्रकल्पेन पुरी देवपुरोपमा ।
सुगुप्तेक्ष्वाकुनाथेन राज्ञा दशरथेन सा ।२६ ।।
वराग्निमद्भिर्गुणवद्भिरन्विता द्विजोत्तमैर्वेदषडङ्गपारगैः ।
सहस्रदैः सत्यतपोदयान्वितैर्महर्षिकल्पैर्यतिभिर्यतात्मभिः । २७ ॥

इत्यार्षे रामायणे आदिकाण्डे अयोध्यावर्णना ।

resembling that of the gods, protected by king *Dusha-rutha* the chief of the *Ikshwakoos*. This city was inhabited by the twice-born, who maintained the constant sacrificial fire; (men) deeply read in the *Veda* and its six *Ungas*, endowed with excellent qualities, profusely generous, full of truth, zeal, and compassion, equal to the great sages, and having their minds and appetites in complete subjection.

The end of the first section of the first book, containing a description of *Uyodhya*.

L. of C.

तस्यां पूर्य्यामयोध्यायां वेदवेदाङ्गपारगः ।
दीर्घदर्शी महातेजाः पौरजानपदप्रियः । 1 ॥
इक्ष्वाकूनामतिरथो यज्वा धर्म्मभृताम्वरः ।
महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः । 2 ॥
बलवान् विजितामित्रो नीतिमान् विजितेन्द्रियः ।
धनधान्यैश्च विभवैः शक्रवैश्रवणोपमः । 3 ॥
आदिराजो मनुरिव प्रजानां परिरक्षिता ।
राजा दशरथो नाम बभुव त्रिदशोपमः । 4 ॥

SECTION VI.

In this city *Uyodhya* was a king named *Dusha-rutha*, descended from *Ikshwakoo*, perfectly skilled in the Ved*a* and Vedang*a*s, prescient, of great ability, beloved by all his people, a great charioteer,[1] constant in sacrifice, eminent in sacred duties, a royal sage, nearly equalling a M*u*h*u*rshi,[2] famed throughout the three worlds, mighty, triumphant over his enemies, observant of justice, having a perfect command of his appetites; in provisions, wealth, and magnificence equal to Sh*u*kr*a*, or even to Vishr*u*v*u*n*a*,[3] and protecting his subjects like M*u*noo the first sovereign. This king, D*u*sh*a*-r*u*th*a* by name,

1 This was formerly esteemed a high accomplishment among the Hindoos.

2 There are four kinds of sages or R*i*sh*i*s: the Raj*u*rsh*i* or royal sage, the M*u*h*u*rsh*i* or great sage, the Br*u*hm*u*rsh*i* or sacred sage, and the Dev*u*rsh*i* or divine sage; of these the first is esteemed the lowest, and the last the highest.

3 Koovera.

तेन सत्याभिसन्धेन त्रिवर्गमनुपश्यता ।
पालिताभूत् पुरी साथ शक्रेणेवामरावती ॥ 5 ॥
हृष्टपुष्टजने तस्मिन् पुरे नैवाबहुश्रुतः ।
कश्चिदासीन्नरो नापि कश्चिदन्यायवृत्तिमान् ॥ 6 ॥
न चाल्पनिचयः कश्चिदासीत्तत्र जनः पुरे ।
न चाप्यासीदसन्तुष्टः कुटुम्बी तत्र कश्चन ॥ 7 ॥
न कदर्यः कश्चिदासीन्नानृती न शठोऽपि वा ।
न मानी न च संरम्भी न नृशंसो न कत्थनः ॥ 8 ॥
नामहात्मा नाप्यपुत्रो न परस्वोपजीविकः ।
न चावर्षसहस्रायुर्नामर्षी नावहुप्रजः ॥ 9 ॥

was equal to the gods. By his steady regard to truth, and his attention to the three *Vurgas*,[1] that city was preserved flourishing, even as *Umuravutee* flourishes by the care of Sh*u*k*ra*. In that city of well-fed,[2] happy people, no one was unlearned, no one practised a calling not his own, no one dwelt in a mean habitation, no one was unhappy, none without relatives. There was no miser, no liar, or swindler, no one proud or rash, none malevolent, no boaster, no one mean-spirited, no worthless person, none who subsisted on

1 D*hurma*, *Urtha*, and Ka*ma*: viz. religious duties, wealth, and objects of desire.

2 Well-fed. The original word *pooshta* is the passive participle of the verb *poosh*, to feed or nourish.

नराः स्वदारनिरता नार्य्यश्चासन् पतिव्रताः ।
सुव्रता धृतिमन्तश्च नरा आसंस्तथा स्त्रियः ॥ 10 ॥
नाकुण्डली नामुकुटी नास्रग्वी नाविलेपनी ।
नाचारुप्राहृतो नासीद्दरिद्रो वा पुरोत्तमे ॥ 11 ॥
नामृष्टभूषणाधरो न चाप्यासीदनिष्कधृक् ।
नाहस्ताभरणोपेतो नानृजुर्न च नास्तिकः ॥ 12 ॥

the wealth of another; there were none who lived less than a thousand years; no one implacable, and none without a numerous offspring. The affections of the men were fixed on their own consorts, and the women were chaste and obedient to their husbands: both sexes were patient and faithful in the discharge of their respective duties: No one was without ear-rings, or a crown,[1] or a necklace; no one went unperfumed, or without elegant clothing, and none were poor in that magnificient city. No one was seen with tarnished ornaments; no one without a *nishka*[2] of gold, and none without ornaments on the hands. There was no one perverse, no impious person, no brahman without the constant fire,[3] no neglecter of sacrifice, no man who gave less to the brahmans than a thousand (rupees), no one in *Uyodhya* who did not pro-

1 A crown. The *Hindoos* now wear a *mookoota* or crown at their weddings. It was formerly worn on other occasions.

2 *Nishka*, a certain weight of gold.

3 A sacrificial fire, kindled by a father at the birth of a son, with which all his religious actions, requiring fire, are performed, and his body is burnt after death.

नानाहिताग्निर्नायज्वा विप्रो नाप्यसहस्रदः ।
कश्चिन्नासीदयोध्यायां सद्वृत्तरहितो जनः ॥ 13 ॥
स्वकर्म्मनिरताश्चासन् सर्व्वे तत्र द्विजातयः ।
यज्ञाध्ययननिष्ठाश्च विरताश्च परिग्रहात् ॥ 14 ॥
न नास्तिको नानृतवाक् न कश्चित् क्रोधनो नरः ।
न सूचको न चाशक्तो नाशुचिस्तत्र चाप्यभूत् ॥ 15 ॥
नामृष्टभुङ् न चादाता नासुगन्धो न चानृजुः ।
न दुःखी पुरुषः कश्चित् न चासीदनलङ्कृतः ॥ 16 ॥

perly discharge the duties of life. All the twice born [1] there, were devoted to their respective duties; (brahmans) were constant in sacrifice and in reading the *Véda*, and averse to receiving (gifts); no man was an atheist, a liar, or passionate, there was no tale-bearer, or person infirm; nor any one unclean.[2] No one there fed on unclean things,[3] no one was parsimonious, no one unperfumed, no one insincere; there was no one afflicted there, and none unadorned with ornaments.[4] The women in *Uyodhya*, endued with beauty,

1 Brahmans, Kshu*tras* and Vishy*as*. The two latter, as well as the former, were initiated into their respective tribes, by investiture with the sacred thread: this is called a second birth.

2 Unclean. i. e. Ceremonially unclean.

3 Things forbidden by the shastr*a*, as fowls, tame hogs, &c.

4 Here is evidently a degree of tautology. The Asiatic mode of heaping epithet upon epithet, not always with a due regard to precision, is easily discernible in this description, and in many other parts of the poem.

रूपचातुर्य्यमाधुर्य्यशीलाचारगुणान्विताः ।
नार्य्यश्चासन्नयोध्यायां मृष्टाभरणवाससः ॥ 17 ॥
नानात्मवान्न च क्रूरो न विरूपो न चालसः ।
कश्चिदासीदयोध्यायां नाश्रीमान्नमहात्मनाः ॥ 18 ॥
न दीनो नापि चोद्विग्नो नातुरो न भयातुरः ।
द्रष्टुं शक्यो ह्ययोध्यायां नापि राजन्यभक्तिमान् ॥ 19 ॥
वर्णज्येष्ठान् पूजयन्तः पितृदेवातिथींस्तथा ।
आसन् दीर्घायुषस्तत्र नराः सत्यपरायणाः ॥ 20 ॥
आसीत् क्षत्रं ब्रह्ममुखं विट् शूद्रं राजभक्तिमत् ।
न योनिसंकरश्चापि तत्र नाचारशङ्करः ॥ 21 ॥

wit, sweetness, prudence, industry, and every good quality, were adorned with clean[1] ornaments, and dressed in clean apparel; no one was unwise, malevolent, deformed, or idle. In *Uyodhya* there was no one unfortunate, of narrow mind, or wretched, no one uneasy, no diseased person, no one afflicted with fear, nor could one be found in *Uyodhya* disaffected to his sovereign. Men inhabited this city, who attained a good old age, devoted to truth, hospitable, and duly regardful of their superiors, their ancestors, and the gods. The *Kshutras*, the superior Brahmans, the *Vishyas*, and the *Shoodras* were

[1] The ornaments worn by the *Hindoo* women on their hands and feet require perpetual attention to keep them bright; hence mention is so frequently made of clean ornaments.

एवमिक्ष्वाकुनाथेन पालिता साभवत् पुरी ।
यथा पुरस्तान्मनुना मानवेन्द्रेण भूरियं ।। 22 ।।
योधानामग्निकल्पानां संयुगेष्वनिवर्त्तिनां ।
गुप्ता पुरी सहस्रैः सा सिंहैरिव गिरेर्गुहा ।। 23 ।।
काम्बोजदेशजैश्चैव हयैर्वानायुजैस्तथा ।
नदीजैर्वाह्लिजैश्चैव कीर्णा हरिहयोपमैः ।। 24 ।।
विन्ध्यपर्व्वतजैश्चैव नागैर्हैमवतैस्तथा ।
सत्यवीर्य्यगुणोपेतैः शूरैर्व्यालचेष्टितैः ।। 25 ।।
पद्माञ्जनकुलोद्भूतैर्भद्रमल्लमृगान्वयैः ।
ऐरावतकुलीनैश्च वामनैरपि च द्विपैः ।। 26 ।।

devoted to their sovereign. *Shunkuras*,[1] none were either born, or became thus degraded by their conduct. That city was governed by the chief of *Ikshwakoo*'s race, as the earth had been by *Munoo* the lord of men. By thousands of warriors, fierce as the glowing fire, and unconquered in battle was it guarded, as the dens of the mountains are guarded by lions. It was filled with horses produced in Kamvoj*a*, Vana*yoo*, N*u*dee, and Vahl*i*, resembling the horses of H*uri*;[2] and with elephants produced upon the mountains V*i*ndh*u*, and H*imuvut*, from the families of P*u*dmanj*una*, Bh*udra*, M*u*ll*a*, and Mr*iga*; puissant, trusty, brave, generous, and patient, scorning to steal a victory, tusked elephants of the race of Irav*uta*, and Vam*una*, of Bh*udra*, M*ulla*, Bh*udra*-m*ulla*, and Mr*iga*-

1 Mixed casts, or casts formed by unlawful mixtures. 2 *Indra*.

भद्रैर्मन्द्रैर्भद्रमन्द्रैर्मृगमन्द्रैश्च संयुता ।
सा पुरी बहुभिः कीर्णा तदासीद्दन्तहस्तिभिः । 27 ॥
नित्यमत्तैः शुभैर्दान्तैर्नागैरचलसन्निभैः ।
आयोजनाद्धा भूयो वा सत्यधामा व्यकाशत । 28 ॥
सा पुरी यत्र राजासीत् पुरा दशरथोऽनघः ।
तां सत्यधाम्नीं दृढतोरणार्गलां महद्भिभिर्वेश्मप्रासादैरलङ्कृतां ।
पुरीं सभोद्यानवतीमनुत्तमां सकोशलेन्द्रो नृपतिर्न्यपालयत् । 29 ॥

इत्यार्षे रामायणे वाल्मीकिये बालकाण्डे षष्ठः सर्गः ॥ ॥

mulla; elephants always intoxicated, comely, Dan*tas*,[1] in size resembling mountains. Their stalls encompassed the abode of truth, the residence of the sinless D*usha-rutha*, to the extent of a yoj*una* on every side. This peerless city, the abode of truth, guarded by strong gates and bars, adorned with palaces and pleasant gardens, encircled with walls, and filled with wealthy inhabitants, did the lord of Kosh*ula* nourish.

Thus the sixth Sw*urga* of the first book of the Ramay*una*.

1 Elephants who emit a certain liquor called dana from the top of the head, are called Dant*a*. This is the explanation which the commentaries give: dant*a* however, means a tooth; and this may possibly be the meaning here.

तस्यामात्या गुणैरासन्निक्ष्वाकोः सुमहात्मनः ।
मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः । 1 ॥
अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः ।
शुचयश्चानुरक्ताश्च राजकार्य्येषु नित्यशः । 2 ॥
धृष्टिर्जयन्तो विजयः सिद्धार्थो ऽत्यर्थसाधकः ।
अशोको मन्त्रपालश्च सुमन्त्रश्चाष्टमो महान् । 3 ॥
ऋत्विजौ द्वावभिमतौ तस्यास्तामृषिसत्तमौ ।
वशिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे । 4 ॥

SECTION VII.

The courtiers of the great descendant of *Ikshwakoo* were possessed of every excellence, wise, capable of understanding a nod, constantly devoted to their beloved (lord). Eight of the virtuous counsellors of this king were particularly famous, and incessantly engaged in the royal affairs: the great Dhr*i*sht*i*, J*u*y*u*nt*a*, V*i*j*u*y*a*, S*i*ddharth*a*, *U*ty*u*rth*a*-sadh*u*k*a*, *U*shok*a*, M*u*ntr*a*-pal*a*, and Soom*u*ntr*a*. His two chosen priests were the excellent V*u*sh*i*shth*a*, and V*a*-m*a*-dev*a*. After these were his counsellors, N*u*y*u*jn*a*, Javal*i*, Kashy*u*p*a*, Gou-

नयज्ञो ऽप्यथ जावालिः काश्यपो ऽप्यथ गौतमः ।
मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः । 5 ॥
एतैर्ब्रह्मर्षिभिर्नित्यमृत्विजस्तस्य पौर्व्वकाः ।
ह्रीमन्तो विनयोपेता नीतिज्ञा विजितेन्द्रियाः । 6 ॥
मतिमन्तः स्ववहिता राजनिर्द्देशकारिणः ।
तेजःक्षमायशःप्राप्ताः स्मितपूर्व्वाभिभाषिणः । 7 ॥
अलुब्धा धृतिमन्तश्च सत्यधर्म्मपरायणाः ।
नैषामविदितं किञ्चित् स्वेषु चैव परेषु च । 8 ॥
चिकीर्षितं क्वचिद्राज्ञो मित्रोदासीनविद्विषां ।
धर्म्माचारविवेकज्ञाः सर्व्वत्र समदर्शिनः । 9 ॥

tuma, the venerable Mark*u*ndey*a*, and Katyay*una*. With these sacred sages were the ancient priests[1] of the king, modest, submissive, profound in the law, of subdued appetites, obedient, active, disinterested, forbearing, venerable, pleasant, not avaricious, patient, eminent in truth and virtue, and ignorant of nothing which related to themselves, or others, neither of the designs of those unfriendly to the king, well acquainted with sacred duties, popular customs, and the duties of ascetics. Observant of affairs in every place,

[1] V*u*shisth*a* Vam*a*-dev*a* and others; the former of whom had been priest to the family for several generations.

कोषसंग्रहणे युक्तास्तथा बलपरिग्रहे ।
पुत्रे ऽपि च प्राप्तदोषे धर्म्मतो दण्डशालिनः । 10 ॥
अद्रोग्धारश्च धर्म्मेण शत्रोरप्यकृतागसः ।
आगतज्ञानविज्ञानाः पितृपैतामहोचिताः । 11 ॥
रक्षितारश्च वर्णानां नित्यं विषयवासिनां ।
कोषसंरक्षणे युक्ता ब्रह्मस्वस्यारिहिंसकाः । 12 ॥
अतीक्ष्णदण्डवेत्तारः परार्थबलपौरुषाः ।
परस्परेणाविरुद्धाः प्रीतिमन्तः प्रियम्वदाः । 13 ॥
परापवादविरता गुणाढ्या न च गर्व्विताः ।
आर्य्यवेषाः सुमनसो न च सन्दिग्धनिश्चयाः । 14 ॥

they were attentive to the treasury and to the army, impartially awarding punishment, even to their own sons when guilty, free from oppression, through regard to justice not causing an enemy to suffer unmerited punishment, acquainted with knowledge divine and human, worthy of their ancestors, constantly protecting the different tribes engaged in the affairs of life, carefully preserving the treasuries, punishing those who seek not the prosperity of brahmans, lenient in punishing, and mighty to assist others, not opposed to each other, affectionate, speaking with tenderness, averse to detraction, full of excellence, not arrogant, comely in dress, excellent in disposition, not confident about doubtful matters, devoted to the sovereign's word, and

नरेन्द्रवचनासक्तचेतसस्तत्परायणाः ।
स्वगुणेष्वपि विख्याता नामरूपगुणान्विताः ॥ 15 ॥
परमास्त्रेषु विख्याता नयबुद्धिगुणांशुभिः ।
आसंस्तत्र गृहीतास्तैः सर्व्वे वर्णाः स्वकर्म्मभिः ॥ 16 ॥
नासीत् पुरे वा राष्ट्रे वा तस्करो नाशुचिर्न्नरः ।
न दुष्टः कश्चिदप्यासीत् परदाराभिमर्षकः ॥ 17 ॥
कृत्स्नमासीदनुद्विग्नं राष्ट्रं तैः परिपालितं ।
प्रशस्तं सर्व्वमेवासीद्राष्ट्रं पुरबलानि च ॥ 18 ॥
अमात्यैरीदृशैस्तैस्तु राजा दशरथो ऽन्वितः ।
धर्म्मतः पालयामास पृथिवीमनुरञ्जयन् ॥ 19 ॥

thoroughly attached to his person, famous on account of their own excellencies, and endued with honour, beauty, and virtue, eminent in the use of the best weapons, and illustrious by the display of justice, understanding, and every good quality. By the vigilence of these were all the casts held to their proper employ. Neither in the city nor in the whole country was there a thief, or any one unclean; no wicked person was found, no one who dishonoured his neighbour's wife: protected by these, the whole kingdom remained in perfect security, the country, the cities, and the army were all in a flourishing state. *Dusharutha* the king, possessed of such courtiers, virtuously governed the world and rendered it happy. Inspecting the whole earth, by his spies as the sun by

अवेक्षमाणश्चारेण महीं सूर्य्य इवांशुभिः ।
नाधिगच्छेत् क्वचित् किञ्चिदिक्ष्वाकुः शत्रुमात्मनः ।२० ॥
तैर्मन्त्रिभिर्मन्त्रहिते निविष्टैर्विद्वद्भिराप्तैः कुशलैः समस्तैः ।
स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयैर्गोभिरिवाम्बरेऽर्कः ।२१ ॥

इत्यार्षे श्रीरामायणे आदिकाण्डेऽमात्यवर्णना ॥० ॥

his rays, the descendant of *Ikshwakoo* found no person of a hostile mind. Surrounded by all these counsellors, learned, faithful, eminent, seeking by wise counsels the good of the kingdom, *Dusha-rutha* shone resplendant as the sun irradiating the world.

Thus far the section describing the countries.

तस्य धर्म्मप्रधानस्य धर्म्मज्ञस्य महात्मनः ।
सुतार्थं तप्यमानस्य नाभूद्वंशकरः सुतः । 1 ॥
तस्य चिन्तयतो बुद्धिरुत्पन्नेयं महामतेः ।
सुतार्थी वाजिमेधेन किमर्थं न यजाम्यहं । 2 ॥
सुनिश्चितमतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
मन्त्रिभिः सह धर्म्मात्मा सर्व्वैरपि कृतात्मभिः । 3 ॥

SECTION VIII.

To this magnanimous king, acquainted with every duty, pre-eminent in virtue, and performing sacred austerities for the sake of obtaining chidren, there was no son to perpetuate his family. At length in the anxious mind of this noble one the thought arose, "Why do I not perform an *Ushwumedha* to obtain a son?" The wise and virtuous king with all his counsellors, whom he regarded as himself, having ascertained that it was proper to preform the sacrifice, said to *Soomuntra*, the chief of the counsellors, "Spee-

ततोऽब्रवीदिदं राजा सुमन्त्रं मन्त्रिसत्तमं ।
शीघ्रमानय मे सर्व्वान् गुरूंस्तान् सपुरोहितान् ।
ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः । 4 ॥
समानयत स तान् सर्व्वान् समस्तान् वेदपारगान् ।
सुयज्ञं वामदेवञ्च जावालिमथ काश्यपं । 5 ॥
पुरोहितं वशिष्ठञ्च ये चाप्यन्ये द्विजोत्तमाः ।
तान् पूजयित्वा धर्म्मात्मा राजा दशरथस्तदा । 6 ॥
इदं धर्म्मार्थसहितं श्लक्ष्णं वचनमब्रवीत् ।
मम लालप्यमानस्य सुतार्थं नास्ति वै सुखं । 7 ॥
तदर्थं हयमेधेन यजामीति मतिर्मम ।
तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्म्मणा । 8 ॥

dily bring all my preceptors and priests." At this *Soomuntra*, quick in execution, going speedily, brought *Sooyujna*, *Vama-deva*, *Javali*, *Kashyupa*, and the priest *Vushishtha*, all of them eminent in the *veda*, with the rest of the eminent twice born. The pious king *Dusha-rutha*, having paid them respectful homage, addressed them in these virtuous, affectionate, and mild words, "I who am so desirous of children, enjoy not this happiness, on which account I have determined to perform an *Ushwumedha*, which I would accomplish

कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यतां ।
ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् । 9 ॥
वशिष्ठप्रमुखाः सर्व्वे पार्थिवस्य मुखेरितं ।
ऊचुश्च परमप्रीताः सर्व्वे दशरथं वचः । 10 ॥
संभाराः संभ्रियन्तां तत्तुरगश्च विमुच्यतां ।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयतां । 11 ॥
सर्व्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव ।
यस्य ते धार्म्मिकी बुद्धिरियं पुत्रार्थमागता । 12 ॥
ततस्तुष्टोऽभवद्राजा श्रुत्वेतद्द्विजभाषितं ।
अमात्यानब्रवीद्राजा हर्षव्याकुललोचनः । 13 ॥

in a manner exactly conformable to the Shastras. Consider in what way I can obtain my wish." V*u*sh*i*shth*a* and the other brahmans approving, highly applauded the word proceeding from the mouth of the king; and all, pleased, thus answered D*u*sh*a*-r*u*th*a*: "Let the things needful for the sacrifice be brought, and the horse be loosed. On the north bank of the S*u*r*u*yoo let a place for the sacrifice be appointed. You, O king, who, for the sake of children, have formed this holy resolution, will assuredly obtain the sons you desire." Hearing these words of the twice-born, he king was glad; and, with eyes overflowing with joy, said to his counsellors, "At the command of my

संभाराः संभ्रियन्तां मे गुरूणां वचनादिह ।
समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यतां ॥ 14 ॥
सरय्वाश्चोत्तरे कूले यज्ञभूमिर्विधीयतां ।
शान्तयश्चाभिवर्द्धन्तां यथाकल्पं यथाविधि ॥ 15 ॥
शक्यः प्राप्तुमयं यज्ञः सर्व्वेणापि महीक्षिता ।
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे ॥ 16 ॥
छिद्रं हि मृगयन्ते ऽत्र विद्वांसो ब्रह्मराक्षसाः ।
विधिहीनस्य यज्ञस्य सद्यः कर्त्ता विनश्यति ॥ 17 ॥

preceptors, bring hither the sacrificial implements and speedily loose the horse fully caparisoned, and attended by a teacher; prepare the place for the sacrifice on the north shore of the *Suruyoo*; be abundant in the Shanti[1] according to the rule[2] and the ordinance. All kings may reap the fruit of this sacrifice performed without a melancholy defect. The crafty *Bruhma* Rakshuses earnestly seek for a flaw in this business. Whoever performs a sacrifice without due regard to the ordinance, immediately comes to nought. Let able men

1 Shanti, pacification, preliminary ceremonies, designed to avert inauspicious circumstances at the sacrifice.

2 *Kulpa*, the section, or treatise relating to this ceremony.

तद्यथाविधिपूर्व्वं मे क्रतुरेष समाप्यते ।
तथा विधीयतां यज्ञः समर्थाः करणेष्विति ॥ 18 ॥
तथेति चाब्रुवन् सर्व्वे मन्त्रिणः प्रत्यपूजयन् ।
पार्थिवेन्द्रस्य तद्वाक्यं यथाज्ञं प्रणिशम्यते ॥ 19 ॥
तथा द्विजास्ते धर्म्मज्ञा वर्द्धयन्तो नृपोत्तमं ।
अनुज्ञातास्ततः सर्व्वे पुनर्जग्मुर्यथागतं ॥ 20 ॥
विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत् ।
ऋत्विग्भिरुपसंदिष्टो यथावत् क्रतुराप्यतां ॥ 21 ॥

therefore be appointed to conduct this my sacrifice, that it may be accomplished according to the ordinance. All the counsellors acquiescing, applauded these words of the lord of the earth. Then all the virtuous twice-born, acquainted with every duty, having received the king's command, returned home. Having dismissed the brahmans, the king said to his counsellors, "Prepare the sacrifice, as you have been instructed by the officiating priests."[1] The

1 Officiating priests. Different parts of the ceremony are performed by different orders of priests; as the *Udhwurya*, who repeats the *muntras* of the *Yujoor Veda*. Those here alluded to are the *Ritwiks* who offer the oblation.

इत्युक्त्वा नृपशार्द्दूलः सचिवान् समुपस्थितान् ।
विसर्ज्जयित्वा स्वं वेश्म प्रविवेश महामतिः । 22 ॥
ततः स गत्वा ताः पत्नीर्नरेन्द्रो हृदयङ्गमाः ।
उवाच दीक्षां विशत यक्ष्ये ऽहं सुतकारणात् । 23 ॥
तासां तेनातिकान्तेन वचनेन सुवर्च्चसां ।
मुखपद्मान्यशोभन्त पद्मानीव हिमात्यये । 24 ॥
एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत् ।
श्रूयतां यत् पुरावृत्तं पुराणे च समाश्रुतं । 25 ॥
ऋत्विग्भिरुपदिष्टो ऽयं पुरावृत्तो मया श्रुतः ।
सनत्कुमारो भगवान् पूर्व्वं कथितवान् कथां । 26 ॥

sovereign monarch having said this, dismissed his counsellors, and entered his own house. Afterwards going to his beloved wives, he said, "I will perform a sacrifice for the sake of obtaining a son; you, therefore commence the Deeksha."[1] At these exhilerating words, the water-lily faces of these beautiful queens brightened like the water lily at the departure of the cold season.

The charioteer having heard this, said to the king, "Hearken to a story contained in an antient chronicle, formerly related to me by a venerable priest. O King, the divine *Sunut-koomara*, the sages being near him, formerly predict-

[1] Certain ceremonies preliminary to sacrifice. They differ according to the nature of the sacrifice which they precede.

ऋषीणां सन्निधौ राजंस्तव पुत्रागमं प्रति ।
अस्तीह कश्यपसुतो विभाण्डक इति श्रुतः । 27 ॥
ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति ।
स वनेजातसंवृद्धो मुनिपुत्रो वनेचरः । 28 ॥
नान्यं प्रज्ञास्यते किञ्चिन्मानवं पितृवर्ज्जितं ।
तस्याक्षुण्णं ब्रह्मचर्य्यं भविष्यति महात्मनः । 29 ॥
लोकेषु प्रथितं चोग्रं तपस्तस्य भविष्यति ।
तपोरतस्य तस्यैवं कालः समभिवर्त्स्यते । 30 ॥
अग्निं शुश्रूषमाणस्य पितरञ्च यशस्विनं ।
एतस्मिन्नेव काले तु लोमपादः प्रतापवान् । 31 ॥

ed your having a son. There is here a son of *Kushyupa* called *Vibhanduka*: who will have a son known by the name *Rishya-shringa*. This son of the sage, born, nourished, and residing in the wood, will know no human creature except his father. This great one will be a perpetual *Bruhmuchurya*;[1] his severe austerities will be famous among men. Devoted to mortification and the sacrificial fire, his time will be spent in attendance upon his illustrious father. At this time, the courageous Loma-pada, the renowned and valiant,

[1] The name of a sect of devotees who practise continual mortification.

अङ्गेषु प्रथितो राजा भविष्यति महाबलः ।
तस्य व्यतिक्रमाद्राज्ञो भविष्यति सुदारुणा । 32 ॥
अनावृष्टिः सुघोरा वै सर्व्वलोकभयावहा ।
अनावृष्ट्यान्तु वृत्तायां राजा दुःखसमन्वितः । 33 ॥
ब्राह्मणान् श्रुतसंवृद्धान् समानीय प्रवक्ष्यति ।
भवन्तः श्रुतकर्म्माणो लोकचारित्रवेदिनः । 34 ॥
समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत् ।
इत्युक्तास्ते ततो राज्ञा सर्व्वे ब्राह्मणसत्तमाः । 35 ॥
वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः ।
विभाण्डकसुतं राजन् सर्व्वोपायैरिहानय । 36 ॥

will be king in *Unga*.1 Through that king's misconduct there will be a most dreadful drought, which will fill every one with terror. On account of this drought, the distressed king, calling the brahmans, great in the Ved*a*, will say, "You are eminent in the Ved*a*, and acquainted with the customs of men, direct to some act by which sin may be expiated." Thus addressed by the king, those excellent brahmans, deep in the Ved*as*, will say to him, "O king, by any method bring hither the son of V*i*bhand*uka*." Having, O king, with

1 The Pund*i*ts agree in saying that this country lay east of Bengal. They suppose it to be the present Ava which, according to Col. Symes, is written Ungwa.

आनयित्वा महीपाल ऋष्यशृङ्गं सुसत्कृतं।
विभाण्डकसुतं राजन् ब्राह्मणं वेदपारगं। 37 ॥
प्रयच्छ कन्यां शान्तां वै विधिना सुसमाहितः।
तेषान्तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते। 38 ॥
केनोपायेन वै शक्यमिहानेतुं स वीर्य्यवान्।
स निश्चयं यदा राजा स्वयं नाधिगमिष्यति। 39 ॥
तदामात्यान् समाहूय प्रतिपत्स्यति निश्चयं।
पुरोहितं जनांश्चान्यान् मन्त्रनिश्चयकोविदान्। 40 ॥
ते चापि पृष्टा नैवात्र प्रतिपत्स्यन्ति निश्चयं।
यदा तदा स्वयं राजा मन्त्रिणस्तत्र वक्ष्यति। 41 ॥

much respect, brought this brahman, eminent in the Veda, Rishya-shringa, the son of Vibhanduka, give him your daughter Shanti in marriage, according to the appointed ordinance. The king, hearing their words, will be filled with anxiety: "By what means shall I bring this mighty one." Unable to ascertain by what means he may be brought, the king calling his courtiers, the priests, and others eminent in counsel, will debate the matter with them. When they, asked, will not be able to find a sure method, the king will say to the counsellors, bring Rishya-shringa, the son of the sage from the forest.

आनयध्वं वनात्तस्मादृष्यशृङ्गमृषेः सुतं ।
ते च राज्ञो वचः श्रुत्वा भूय एव महीपते । 42 ॥
न गच्छेम ऋषेर्भीता इति तं नृपसत्तमं ।
वक्ष्यन्ति चिन्तयित्वा च तस्योपायान् बहूंस्ततः । 43 ॥
आनेष्यामो वयं तत्र न च दोषो भविष्यति ।
इति तेषां वचः श्रुत्वा भूयः स पृथिवीपतिः । 44 ॥
तृतीयेऽह्नि निश्चित्य मन्त्रिभिर्मन्त्रनिश्चयं ।
वेश्याभिर्मुनिरूपाभिरानयिष्ये ऋषेः सुतं । 45 ॥
लोभयित्वाभ्युपायेन स्वपुरं पितुराश्रमात् ।
वर्षिष्यति ततो देवस्तस्य राष्ट्रे महीतले । 46 ॥

They, hearing the words of the king, will again reply, "O lord of men we cannot go through fear of the sage." Afterwards, having contrived many methods, they will say, "We will bring him: it will be no crime." The Sovereign of the earth, hearing this, by the advice of his counsellors, will fix upon the third day, replying, "Alluring him from his father's hermitage by courtezans in the disguise of sages, I will bring the sage's son. At the coming of this wise son of the sage, the *Deva*[2] will give rain upon the earth." After this

[1] 'Sovereign of the earth.' This is the literal meaning of the word *Prithivee-puti*, i. e. *Prithivee*, the earth, and *Puti*, lord or ruler. It is evident however, that the *Hindoo* writers use this, and similar epithets, with little regard to precision.

[2] *Indra.*

तस्य ह्यागमनादेव ऋषिपुत्रस्य धीमतः ।
ततः स राजा विधिवत् शान्तां तस्मै प्रदास्यति । 47 ॥
स्वकां दुहितरं भार्य्यां रूपौदार्य्यगुणान्वितां ।
एवं तस्य स जामाता भविष्यति महातपाः । 48 ॥
लोमपादस्य राजर्षेर्ऋष्यशृङ्गः प्रतापवान् ।
राज्ञो दशरथस्यापि स पुत्रानभिकांक्षितान् । 49 ॥
विधास्यति महातेजा हविर्हुत्वाध्वराग्निषु ।
सनत्कुमारवचनमिति वै संश्रुतं मया । 50 ॥
ऋषिमध्ये कथयतस्तथा तदिति मे श्रुतं ।
मन्त्रिभिः सहितश्चैव तथा सत्कृतवांस्तदा । 51 ॥

the king will give to him in marriage, in the appointed manner, his own daughter[1] Santa, beautiful, generous, and accomplished. Thus will the mighty R*i*sh*y*a-shr*i*ng*a*, the great devotee, become the son in law of the royal sage Lom*a*-pad*a*. That most energetic one, having poured an oblation on the sacrificial fires, will procure the sons so earnestly desired by D*u*sh*a*-r*u*th*a*." These words of S*u*n*u*t koomar*a*, spoken in the midst of the sages and heard by me, the wise and renowned Lom*a*-pad*a*, king of *U*ng*a*, with his counsellors,

[1] She was really the daughter of D*u*sh*a*-r*u*th*a*, as the sequel of the story will shew; but having been adopted by Lom*a*-pad*a*, she is here called his own daughter, according to the custom of the H*i*ndoos.

अङ्गराजो महाप्राज्ञो लोमपादो महायशाः।
इति श्रुत्वा दशरथ इदं वचनमब्रवीत्। 52 ॥
तस्य पुण्यात्मनः साधोर्ब्रह्मचर्य्यव्रतस्य च।
मृगैः सार्द्धं विवृद्धस्य कौमारब्रह्मचारिणः।
कथेयं ऋष्यशृङ्गस्य विस्तरेण त्वयोच्यतां। 53 ॥

इत्यार्षे रामायणे आदिकाण्डे ऋष्यशृङ्गोपाख्याने मन्त्रिवाक्यं।

received with approbation. D*u*sh*a*-r*u*th*a* hearing these words, said, "Let the story of R*i*shy*a*-shr*i*ng*a*, the virtuous, the good, the Br*u*hm*u*ch*u*ry*a*-devotee, brought up with deer, a Br*u*hm*u*charee from his childhood, be related at length."

Thus far the ninth Sw*u*rg*a* of the first kand*a*.

इति पृष्टः सुमन्त्रस्तदाख्यातुमुपचक्रमे ।
आनीतॄ ऋष्यशृङ्गोऽसौ येनोपायेन मन्त्रिभिः ॥ १ ॥
तन्मे निगदितं सर्व्वं शृणु मे मन्त्रिभिः सह ।
लोमपादमुवाचेदं सहामात्यः पुरोहितः ॥ २ ॥
उपायो निरुपायोऽयमस्माभिः परिचिन्तितः ।
ऋष्यशृङ्गो वनचरस्तपःस्वाध्यायसंयुतः ॥ ३ ॥
अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च ।
इन्द्रियार्थैरभिमतैर्नरचित्तापहारिभिः ॥ ४ ॥

SECTION IX.

Soomuntra thus requested, began: "Hear me relate the method by which the counsellors brought *Rishya-shringa*. The priests and counsellors then said to *Loma-pada*, 'The contrivance of a method to accomplish this is beyond our ability. *Rishya-shringa* is an inhabitant of the forest, devoted to religious austerities and the study of the *Vedas*, and totally unacquainted with women and the concerns of life and pleasure. By things gratifying to the senses, and fascinating to the heart of man, allure him from the forest. Let

लोभयित्वाप्युपायेन क्षिप्रमानीयतां वनात् ।
मुनिवेशप्रतिच्छन्नास्तत्र गच्छन्तु योषितः । 5 ॥
उपायज्ञाः कलाज्ञाश्च वैशिके परिनिष्ठिताः ।
रहस्युपेत्य ता एनमानयन्तु शुभव्रतं । 6 ॥
लोभयित्वा यथायोगं येनोपायेन शक्यते ।
श्रुत्वा तथेति तान्राजा प्रत्युवाच विचारयन् । 7 ॥
मन्त्रिभिः सहितश्चैव तदा तत् कृतवांस्तथा ।
फलवन्तश्च ये वृक्षाः समूलविटपास्तथा । 8 ॥
रोपयित्वा वृहन्नौषु सुरभीणि स पार्थिवः ।
पानानि च सुगन्धीनि फलान्यास्वादवन्ति च । 9 ॥

females young, wily, and versed in all the arts of allurement, go thither in the habit of sages, and privately, as they have opportunity, by any device, engage his attention and bring him hither.' The king, with his counsellors, having heard this, reflecting replied, Be it so. Then putting this advice into execution, the king planted fruit-trees, with their branches entire, and the earth about their roots, and also trees of sandal wood, in large boats, which he filled with perfumed liquors and delicious fruits. Then enchanting damsels and cour-

सुसम्बद्धास्तथा नौभिः प्रयाता यत्र वै मुनिः ।
वारमुख्यास्तथा वेश्या गत्वा तन्निर्जनं वनं । 10 ॥
ऋषिपुत्रस्य धीरस्य नित्यमाश्रमवासिनः ।
पित्रा स नित्यसन्दिष्टो नातिचक्राम आश्रमात् । 11 ॥
आश्रमस्य विदूरस्था यत्नं कुर्व्वन्ति दर्शने ।
नातिदूरे तदा तस्थुराश्रमस्य महामुनेः । 12 ॥
तस्य सन्दर्शनार्थिन्य ऋषिपुत्रस्य धीमतः ।
विभाण्डकभयोद्विग्ना वनगुल्मलतावृताः । 13 ॥
चारयित्वा तु तमृषिमाश्रमादभिनिर्गतं ।
ततः सन्दर्शने तस्य ऋषिपुत्रान्तिके पुनः । 14 ॥

tezans being collected, went in these boats to the wood where the *Mooni* resided. Arriving at the uninhabited forest, the abode of the wise son of the sage, who, constantly instructed by his father, abode in the hermitage, and never passed its boundaries. To gain a sight of the wise son of the sage, they remained at a small distance from the hermitage, and, trembling for fear of *Vibhanduka*, hid themselves in the forest beneath the wide-spreading creepers, and climbing plants. Learning by their attendants, that the sage was gone from his hermitage, they, in the view of the sage's son, played with various and

चित्रं संक्रीडमानास्ताः क्रीडनैर्विविधैस्तदा ।
कन्दुकैश्चैव गायन्त्यः क्रीडन्त्यः प्लुतवल्गितैः । 15 ॥
मदविक्लविताः काश्चित् प्रपतन्त्युत्पतन्ति च ।
नयनभ्रूविकारैश्च हस्तैरम्बुजसन्निभैः । 16 ॥
संज्ञाश्च ताः प्रकुर्व्वन्त्यः पुंसां हर्षविवर्द्धिनीः ।
नूपुराभिञ्जितरवैः कोकिलाभिरुतेन च । 17 ॥
गन्धर्व्वनगरप्रख्यं प्रगीतमिव तद्वनं ।
धूयमानैश्च वासोभिः सूक्ष्मैरङ्गदभूषणैः । 18 ॥
परस्परं विनिघ्नन्त्यः शोभन्ते ललितेन च ।
सौगन्धिकेन माल्येन चूर्णैश्च सुसुगन्धिभिः । 19 ॥

sportive gambols, singing and romping with leaps and reboundings, some inebriated, leaping and falling, others with water lily hands, ogling with their eyes and brows, produced sensations of unchaste desire. With the jingle of the Noo*poora*[1] and the singing of the ko*kilas*, the wood was rendered vocal like the city of the G*undhurvas*. Striking each other with their garments, and their delicate hand-ornaments, these damsels adorned with necklaces of odoriferous flowers,[2] and perfumed with sweet scented powders,

1 An ornament for the feet furnished with bells.

2 Bracelets or chaplets of flowers.

कामसंजननार्थाय ऋषिपुत्रस्य धीमतः ।
सर्व्वतः प्रकिरन्ति स्म ललमाना वराङ्गनाः । 20 ॥
अभूतपूर्व्वं तद्दृष्ट्वा विस्मितः साध्वसं गतः ।
दृष्ट्वैव च सुसर्व्वाङ्गीस्तास्तदा तनुमध्यमाः । 21 ॥
सुचित्राभरणावेषा गायन्तीर्मधुरस्वराः ।
निश्चक्रामाश्रमात्तस्मादृष्यशृङ्ग ऋषेः सुतः । 22 ॥
न तेन जन्म प्रभृति दृष्टपूर्व्वास्तथाविधाः ।
नार्य्यो वा पुरुषो वान्ये पुरराष्ट्रनिवासिनः । 23 ॥
स तद्देशमुपागम्य जातकौतूहलस्तदा ।
विभाण्डकसुतो राजंस्तस्थौ परमविस्मितः । 24 ॥

sported about that they might excite the impure desires of the wise son of the sage. Astonished at this novel sight, *Rishya-shringa* viewing these beautiful females of slender waist, adorned with ornaments curiously wrought, and singing with melodious voices, came out of his hermitage. The son of *Vibhanduka*, O king, having never from the day of his birth seen women, man, or an inhabitant of any city or country, going near them with excited curiosity, stood greatly amazed. The inebriated females of elongated eyes[1]

[1] Eyes which have the corners considerably elongated are esteemed a mark of great beauty among the *Hindoos*, particularly, says the *pundit*, if they extend to the ears!

तास्तु तं विस्मितं दृष्ट्वा जगुः कलपदाक्षरं ।
गीतं मधुरभाषिण्यो जहसुश्चायतेक्षणाः । 25 ॥
अब्रुवंश्चैनमभ्यासमागम्य मदविह्वलाः ।
को ऽसि कस्य सुतस्त्वं त्वरावान् समुपागतः । 26 ॥
एकस्तु विजने ऽरण्ये कस्माच्चरसि शंस नः ।
ज्ञातुं त्वां वयमिच्छामस्तत्त्वमाचक्ष्व नः प्रभो । 27 ॥
एवमुक्तः स ताभिस्तु विभाण्डकसुतो वशी ।
अदृष्टपूर्वास्ता दृष्ट्वा कामरूपास्ततः स्त्रियः । 28 ॥
ऋषिपुत्रस्तदात्मानमाख्यातुमुपचक्रमे ।
पिता विभाण्डको नाम महर्षिः काश्यपोत्तमः । 29 ॥

and mellifluous speech, seeing his surprize, sung a soft, slow air, and approaching him, said, "Who are you? Whose son are you thus suddenly come to us? Tell us why you wander in this uninhabited forest? We wish to know who you are; O sir, answer us truly." Thus addressed, the son of *Vibhanduka*, captivated by the view of these alluring females, (a sight to him perfectly new,) began to relate his own story. "My father is a great sage, of the family of *Kushyupa*, *Vibhanduka* by name. I am his son,

तस्याहमौरसः पुत्र ऋष्यशृङ्ग इति श्रुतः ।
यूयं किमर्थमायातास्त्वरावन्तो ममाश्रमं । 30 ॥
किञ्च वः क्रियतां कार्य्यं क्षिप्रं संशितुमर्हथ ।
आश्रमोऽयमिहास्माकं स्वादुमूलफलान्वितः । 31 ॥
करिष्ये तत्र पूजां वः सर्व्वेषामभिगम्यतां ।
ऋषिपुत्त्रवचः श्रुत्वा तासां मतिरजायत । 32 ॥
तदाश्रमपदं द्रष्टुं प्रजग्मुः सहितास्ततः ।
तासां पूजां ततश्चक्रे ऋष्यशृङ्ग ऋषेः सुतः । 33 ॥
पाद्यार्घ्यासनदानेन स्वादुमूलफलेन च ।
प्रतिगृह्य तु तां पूजां सर्व्वास्ताः परिशङ्किताः । 34 ॥
ऋषेः शापभयोद्विग्ना गमनाय मतिं दधुः । 35 ॥

called R*i*shy*a*-shr*i*ng*a* : Why are you thus suddenly come to my hermitage? Tell me speedily what is your employ. Our hermitage is near at hand, stored with delicious roots and fruits, there will I entertain you all. Come." Hearing the words of the sage's son, their inclination was excited, and they all went together to see the hermitage. R*i*shy*a*-shr*i*ng*a*, the son of the sage, presented them respectfully with seats, and with *Urghya*, and water to wash their feet; he then regaled them with delicious roots and fruits. Having received these favours, they, fearing the sage's curse, were anxious to depart,

ऊचुश्चैनं सुमधुरं ता हसन्त्य इदं वचः ।
अस्माकमप्यृषेः पुत्र स्वादूनीमानि भक्षय । 36 ॥
फलान्याश्रमजातानि यदि ते रोचते ऽनघ ।
तथास्मै प्रददौ स्वादून् मोदकान् फलसन्निभान् । 37 ॥
अन्यांश्च विविधान् भक्ष्यान् मधूनि मधुराणि च ।
तीर्थोदकमिदन्तावत् पीयतामिति भूपते । 38 ॥
परिषस्वजिरे चैनं हसन्त्यो मदविह्वलाः ।
परिपस्पर्शिरे चैनं पीनैरुरसिजैर्मुहुः । 39 ॥
श्रोत्रमूले चोपजेपुर्वदनैर्मधुगन्धिभिः ।
सो ऽमन्यत फलानीति मोदकांस्तान् सुवर्त्तितान् । 40 ॥

and, smiling, said in soft accents, "O sinless son of the sage, if it be agreeable eat some of the fruits produced in our hermitage. At this, O lord of the earth, they gave him delicious confectionaries resembling fruits, and excellent honey, and various other kinds of food, saying, "Drink the water of this Teer*tha*."[1] These courtezans then, inebriated with the wine (of desire) smiling, embraced him and pressed him repeatedly to their breast, and, applying their fragrant mouths to his ear, began to whisper. He, supposing their sweetmeats to be fruits, tasted these hitherto untasted delicacies, and, drinking wine

[1] Teerth*a*, a place to which devotees resort.

भक्ष्यांश्चास्वाद्य विविधान् फलाकारान् सुयोजितान् ।
अनास्वादितपूर्व्वाणि फलान्यास्वाद्य तानि सः । 41 ॥
मधूनि च सुगन्धीनि पीत्वा प्रमुदितो ऽभवत् ।
सुकुमारैश्च तैरङ्गैस्ताभिः स्पृष्टो व्यमुह्यत । 42 ॥
स्पृहयामास तासाञ्च स्पर्शस्य ललितस्य च ।
अथापृच्छ्य मुनेः पुत्रं ताः स्त्रियः प्रययुस्ततः । 43 ॥
स्वमाश्रमपदं नाम व्यपदिश्य विदूरतः ।
तासु प्रतिगतास्वेव ऋष्यशृङ्गः समुत्सुकः । 44 ॥
तद्गतेनैव मनसा न निद्रामभ्यगच्छत ।
अथाजगाम भगवान् काश्यपः स्वं निवेशनं । 45 ॥
ध्यायमानञ्च तं दृष्ट्वा ऋष्यशृङ्गं समुत्सुकं ।
पप्रच्छ काश्यपः पुत्रं कस्मान्मां नाभिनन्दसि । 46 ॥

sweet as honey, became merry. Fascinated by the touch of these women, he felt recriprocal desire. At length, asking permission of the sage's son, they departed, pointing him to their own hermitage at a small distance. They being gone, R*i*shy*a*-shr*i*ng*a*, anxious through their departure, could obtain no repose.

After this, the divine descendant of K*u*shy*u*p*a* coming to his dwelling and seeing R*i*shy*a*-shr*i*ng*a* pensive and absorbed in thought, asked him, "Why dost thou not rejoice at my coming? I perceive O son, that to day thou art immersed in a sea of anxiety; this is not, at any time, the way

चिन्तासागरमध्यस्थमद्य त्वां तात लक्षये ।
नहीदृशं तापसानां रूपं भवति कर्हिचित् । 47 ॥
शीघ्रमाचक्ष्व मे पुत्र किमिदं वैकृतं कृतं ।
एवमुक्तः काश्यपेन प्रोवाच पितरं तदा । 48 ॥
भगवन्निह मे दृष्टाः पुरुषाः साधुलोचनाः ।
सुकुमारैरुरसिजैः पीनैरत्यद्भुतोपमैः । 49 ॥
परिपस्पर्शिरे माञ्च गाढमालिङ्ग्य सर्व्वशः ।
गायन्ति सुकुमाराणि मनोज्ञानि मुहुर्मुहुः । 50 ॥
क्रीडन्ति चाद्भुताकारैर्नयनभ्रूविचेष्टितैः ।
अब्रवीद्भगवाञ्छ्रुत्वा ऋष्यशृङ्गवचस्तदा । 51 ॥

of those devoted to sacred austerities. Tell me speedily, O son, what has produced this change? " Thus addressed by the descendant of Kushyupa, he replied to his father, "O divine Sir, (certain) men of beautiful eyes,[1] seen here by me, touched me with soft balls of a surprizing form produced from their breast, and repeatedly embraced me: they sung soft and ravishing airs, sage, and sported, and moved their eye-brows in a surprizing manner. The divine hearing the words of *Rishya-shringa*, said, " The *Rukshuses*, to destroy thy

[1] Here *Rishya-shringa* again makes a mistake in the gender.

रक्षांस्येतेन रूपेण तपसो नाशनाय वै ।
विश्रम्भस्तेन कर्त्तव्यस्तेषु पुत्र कथञ्चन । 52 ॥
एवमुक्त्वा ऋष्यशृङ्गं समाश्वास्य च काश्यपः ।
उषित्वा रजनीमेकामरण्यं स जगाम ह । 53 ॥
अथापरेद्युस्तं देशमाजगाम पुनस्त्वरन् ।
मनोज्ञरूपास्ता यत्र दृष्टा वै चारुलोचनाः । 54 ॥
ताश्च दृष्ट्वैव दूरात्तमायान्तं काश्यपात्मजं ।
प्रत्युद्गत्याब्रुवन् वाक्यं प्रहसन्त्य इदं तदा । 55 ॥
एह्याश्रमपदं रम्यं पश्यास्माकमिदं प्रभो ।
तत्र पूजामवाप्याग्र्यां पुनरभ्यागमिष्यसि । 56 ॥

devotion, have come in this form. O son, it is not proper for thee in any way to trust them. The sage, the descendant of *Kushyupa*, having said this to *Rishya-shringa*, comforting him, remained one night, and returned into the forest.

The next day *Rishya-shringa* hastened to the place which the captivating, beautiful-eyed damsels had shewn him. They from a distance seeing the son of *Kushyupa* coming, went to meet him, and smiling, said, "O sir, behold this pleasant hermitage of ours. After being respectfully entertained, you shall

श्रुत्वैव चैतद्वचनं तासामतिमनोहरं ।
गमनाय मतिं चक्रे ताश्चैनं निन्युरङ्गनाः । 57 ॥
आनीयमान एवाथ तस्मिन्नृषिसुते ततः ।
ववर्ष सहसा देवो जगत् प्राह्लादयंस्तदा । 58 ॥
विभाण्डकस्तु देवर्षिराजगाम स्वमाश्रमं ।
वन्यं मूलफलं प्राप्य भारार्त्तः सोऽविशत्तदा । 59 ॥
शून्यमावसथं दृष्ट्वा पुत्रदर्शनलालसः ।
परिश्रान्तस्तथैवासावकृत्वा पादधावनं । 60 ॥
चुक्रोश ऋष्यशृङ्गेति सर्व्वतः प्रविलोकयन् ।
न चापश्यत्सुतं तत्र काश्यपो भगवानृषिः । 61 ॥

return." Hearing these their captivating words, he, expressing a wish to go, these damsels then brought him (along with them.) While they were bringing away the son of the sage, the clouds poured forth a plentiful shower, rejoicing the world.

Vibhanduka the divine sage, laden with roots and fruits, the produce of the wood, now entered his hermitage. Finding the abode empty, and earnest to see his son, he weary and with unwashed feet, called out, Rishya-shringa, looking on every side. The divine sage, the descendant of Kushyupa was not able to find his son; then leaving the wood, he beheld at a distance a village.

निष्क्रम्य च वनात्तस्माद्ग्रामं ददर्श काश्यपः ।
ग्रामांश्च पथि पप्रच्छ गोकुलानि च सर्व्वशः । 62 ॥
कस्यैष विषयः सौम्यो ग्रामाश्च बहुगोकुलाः ।
ऋषेर्व्वचनमाकर्ण्य सर्व्वे ते गोषु जीविनः । 63 ॥
कृताञ्जलिपुटा भूत्वा विनयेनाचचक्षिरे ।
अङ्गेषु प्रथितो राजा लोमपाद इति श्रुतः । 64 ॥
तेनाभिसृष्टा ब्रह्मर्षे ग्रामा ह्येते सगोकुलाः ।
पूजार्थमृष्यशृङ्गस्य विभाण्डकसुतस्य वै । 65 ॥
एवमुक्तस्तु विप्रर्षिर्दृष्ट्वा वै ध्यानचक्षुषा ।
भविष्यमेव तज्ज्ञात्वा प्रीतात्मा संन्यवर्त्तत । 66 ॥

On the road, he constantly enquired respecting the villages and herds. "Whose is this beautiful estate, and these numerous herds? All the herdsmen, hearing these words of the sage, with joined hands humbly replied, "By Loma-pada, the renowned king of *Unga*, honouring R*i*shy*a*-shr*i*nga the son of V*i*bhand*u*ka, are these villages and herds given to the divine sage. The sacred sage thus addressed, beholding, by the eye of meditation, what would come to pass, was pleased, and desisted from farther enquiry.

ऋषिपुत्रो ऽपि धर्म्मात्मा नौयानं परमास्थितः ।
मेघनादेन महता कृत्वा सतिमिरं नभः । 67 ॥
महाजलौघवर्षेण राजधानीमुपाययौ ।
वर्षेणागतं विप्रं महात्मा स नराधिपः । 68 ॥
प्रत्युद्गम्यार्च्चयाञ्चक्रे शिरसा च महीं गतः ।
अर्घञ्च प्रददौ तस्मै पुरस्कृत्य पुरोहितं । 69 ॥
सान्तःपुरजनश्चैव प्रपेदे सान्त्वयन्निव ।
महार्हैश्चेप्सितैर्भोगैर्युयोजैनं प्रसादयन् । 70 ॥
स्वयञ्चोपचचारैनं मन्युर्मास्य भवेदिति ।
ददौ कन्यां तदा तस्मै भार्य्यां कमललोचनां । 71 ॥

The pious son of the sage, pleasantly seated on the boat, arrived at the royal city, darkening the atmosphere with mighty thunder. The great king going to meet the brahman, who had arrived with the rain, worshipped him with his head bowing to the earth, and having sent the priest before him, presented him with the *Urgha*. Then the king, with the court, went to the sage, and cheering him, with the greatest respect, furnished him with accommodations suitable to so great a person; he himself attending him. After this, that he might feel no inconvenience, the king with serene mind gave him in marriage his daughter the lotos-eyed Shanta, and thus obtained happi-

शान्तां शान्तेन मनसा राजा हर्षमवाप च ।
एवं संन्यवसत्तत्र तेन राज्ञाभिपूजितः । 72 ॥
ऋष्यशृङ्गो महातेजाः शान्तया सह भार्य्यया ।
सर्व्वमेतदशेषेण श्रुत्वा ब्रह्मर्षिसत्तमः । 73 ॥
विभाण्डको महातेजा गतमन्युर्द्विजोत्तमः ।
जगाम तपसे धीमान् पुनरेवाश्रमं प्रति । 74 ॥

इत्यार्षे रामायणे आदिकाण्डे ऋष्यशृङ्गोपाख्यानं ॥

ness. The illustrious R*i*shy*a*-shr*i*ng*a*, highly honoured by the king, thus abode there with his spouse Shanta; and V*i*bhand*uka*, the illustrious, the sacred sage, the most excellent twice born, hearing the whole of this affair, dismissed his anxiety and departed again to his hermitage.

Thus far the ninth Section, containing the story of R*i*shy*a*-shr*i*ng*a*.

भूय एव महाबाहो शृणुष्वावहितो वचः ।
सनत्कुमाराद्वदतः श्रुतं मे वचनं यथा । 1 ॥
इक्ष्वाकुवंशजो राजा भविष्यति महायशाः ।
नाम्ना दशरथो नाम धीमान् सत्यपराक्रमः । 2 ॥
सख्यं तस्याङ्गराजेन भविष्यति महात्मनः ।
कन्या चास्य महाभागा शान्ता नाम भविष्यति । 3 ॥
अङ्गराजो ऽनपत्यस्तु लोमपादो भविष्यति ।
स राजानं दशरथं प्रार्थयिष्यति भूमिपः । 4 ॥

SECTION X.

Attend farther, O thou of mighty arm, to the words spoken by Sunut-koo*mara*, and heard by me. "Born of *Ikshwakoo*'s race there will be a most renowned king, by name Dush*a*-ru*tha*, wise and truly brave. This mighty one will form an alliance with the king of *Unga*, and will have a most fortunate daughter called Shanta. Lom*a*-pad*a* the king of *Unga* will be childless; that king will therefore intreat king D*u*sh*a*-rutha: "O Friend, with placid

अनपत्याय मे कन्यां सखे दातुं त्वमर्हसि ।
शान्तां शान्तेन मनसा पुत्रार्थं वरवर्णिनीं ।5॥
श्रुत्वा दशरथो वाक्यं प्रकृत्या करुणात्मकः ।
दास्यते तां तदा कन्यां शान्तामङ्गाधिपाय सः ।6॥
प्रतिगृह्य च तां कन्यां स राजा विगतज्वरः ।
स्वपुरं यास्यति प्रीतः कृतार्थेनान्तरात्मना ।7॥
तां कन्यामृष्यशृङ्गाय प्रदास्यति स पार्थिवः ।
आत्मव्यतिक्रमाद्धेतोर्विषये नास्य वर्षति ।8॥

mind bestow your daughter, the beautiful Shanta, upon childless me, that I may obtain a son."[1] *Dusha-rutha*, by nature compassionate, hearing this, will give his daughter Shanta to the Sovereign of *Unga*. Having received the damsel he, highly pleased, will depart to his own city, his anxiety being removed, and his utmost wishes accomplished. That king will give this damsel to R*ishya-shringa*. Sh*uta-krutoo*,[2] through some fault of the king's, does not rain on his possessions, but through the coming of R*ishya-shringa*

[1] That adopting her as his own daughter, he might marry her to some one, and thus obtain offspring.

[2] *Indra*. From sh*uta* a hundred, and kr*utoo* a sacrifice.

तस्याभ्यागमनादेव वर्षिष्यति शतक्रतुः ।
ऋष्यशृङ्गोऽपि च प्रीतो लब्ध्वा भार्य्यां भविष्यति । 9 ॥
तञ्च राजा दशरथो यष्टुकामः कृताञ्जलिः ।
ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्म्मवित् । 10 ॥
यज्ञार्थं प्रसवार्थञ्च स्वर्गार्थञ्च नरेश्वरः ।
लप्स्यते सततं कामम्ऋषिपुत्त्रान्नराधिपः । 11 ॥
पुत्त्राश्चास्य भविष्यन्ति चत्वारोऽमिततेजसः ।
कुलकीर्त्तियशोमानधर्म्मसन्तानवर्द्धनाः । 12 ॥
एवं स देवर्षिवरो भविष्यमिदमुक्तवान् ।
सनत्कुमारो भगवान् पुरा मुनिसमागमे । 13 ॥

he will again send rain. Having obtained a spouse, *Rishya-shringa* will be highly pleased; and king *Dusha-rutha*, well acquainted with duty, desirous of offering a sacrifice with joined hands, will also espouse her to *Rishya-shringa* the eminent twice born: the lord of men will then obtain from the sage's son his desire with regard to sacrifice, and children, and heaven: he will obtain four sons of boundless energy, who will increase the fame, the renown, the honour, the virtue, and the number of their race." Thus the divine sage *Sunut-koomara* narrated these future things in the assembly of the sages.

स त्वं नृपतिशार्द्दूल तमानेतुमिहार्हसि ।
विभाण्डकसुतं गत्वा वरयित्वात्मना गुरुं । 14 ॥
इति श्रुत्वा दशरथः सुमन्त्रस्य सुमन्त्रितं ।
स वशिष्ठमुपागम्य ततो वचनमब्रवीत् । 5 ॥
सुमन्त्रो ऽयं वदत्येवमनुज्ञां दातुमर्हसि ।
वशिष्ठो ऽपि च तत् श्रुत्वा तथेति प्रत्यपद्यत । 16 ॥
सो ऽनुज्ञातो वशिष्ठेन राजा सुप्रीतमानसः ।
सुमन्त्रवचनात्तूर्णं प्रयातुमुपचक्रमे । 17 ॥
ऋष्यशृङ्गं वरयितुं सामात्यः सपुरोहितः ।
सान्तःपुरजनश्चैव यत्रासौ द्विजसत्तमः । 18 ॥

Go therefore, O chief of kings, and bring the son of V*i*bhand*uka*, appointing him your own *gooroo*. Hearing the good counsel of Soom*untra*, D*usha*-*rutha* going to V*ushi*shth*a* said, "Soom*untra* says thus: it is yours to give the order." V*ushi*shth*a* hearing this, acquiesced in his wish. Commanded by V*ushi*shth*a*, the king, with joyful mind, at the word of Soom*untra*, speedily prepared for his journey. For the purpose of inviting R*i*shy*a*-shr*i*ng*a*, the king, attended by his counsellors and priests, and those of the inner apartments,[1] prepared to go to the city where the chief twice born one dwelt.

[1] Women.

अतीत्य विविधान् देशान् राजा नातिचिरेण सः ।
लोमपादपुरीं रम्यां प्रविवेशाभिपूजितः । 19 ॥
तत्रापश्यद् राजा स लोमपादनिवेशने ।
ऋषिपुत्रं दशरथो दीप्यमानमिवानलं । 20 ॥
ततो राजा दशरथं प्रियाभिः समुपागतं ।
पूजया प्रतिजग्राह प्रीयमाणोऽनुरूपया । 21 ॥
स एवं सत्कृतस्तेन वसंस्तत्र जनर्षभः ।
सप्ताष्टदिवसं यावत्ततो वचनमब्रवीत् । 22 ॥
शान्ता तव सुता वीर सह भर्त्रा विशांपते ।
मदीयं नगरं यातु कार्य्यं हि तावदुच्यतां । 23 ॥

Having passed through various countries, he in a short time entered the delightful city of Loma-pada, welcomed in the most respectful manner. There in the palace of Loma-pada, the king found the son of the sage, in lustre like the glowing fire. *Dusha-rutha*, attended by his beloved (women), was received with the greatest affection by the esteemed Loma-pada. This great one, thus welcomed, after remaining seven or eight days, said, "O hero, Lord of the Vishyas, pronounce it proper for your daughter Shanta and her husband, to depart to my city." King Loma-pada having consented,

तथेति राजा संश्रुत्य नगरं तस्य धीमतः ।
लोमपादो ऽगमत्तूर्णमृषिपुत्राय धीमते । 24 ॥
ऋष्यशृङ्गाय चैवैनं न्यवेदयदनन्तरं ।
अयं राजा दशरथः सखा मे दयितो भृशं । 25 ॥
अनेन मे ऽनपत्याय दत्तेयं वरवर्णिनी ।
याचते पुत्रकृत्याय शान्ता प्रियतमात्मजा । 26 ॥
सो ऽयं ते श्वशुरो ब्रह्मन् यथैवाहं तथा नृपः ।
शरणं त्वामनुप्राप्तः पुत्रार्थी द्विजसत्तम । 27 ॥
पुत्रकाममिमन्तावत्त्वं याजयितुमर्हसि ।
तारयैनमितो गत्वा शान्तया सह भार्य्यया । 28 ॥
ऋषिपुत्रस्तथेत्युक्त्वा तद्वाक्यसमनन्तरं ।
तमनुज्ञाप्य नृपतिं प्रययौ सह भार्य्यया । 29 ॥

speedily went to the city of R*i*shy*a*-shr*i*ng*a* the wise son of the sage, and acquainting him with the matter, said, "This king D*u*sh*a*-r*u*th*a*, my distinguished friend, granted to me when childless, this beautiful damsel, his best beloved daughter Shanta, that I might obtain posterity. This king, O brahman, is your father in-law, even as I am. O most excellent twice born, he, desirous of obtaining a son, rests his hopes wholly upon you. You can enable him, earnestly desirous of offspring, to accomplish the requisite sacrifice. Going hence with your spouse, fully accomplish his desire. The sage's son consenting with his wife followed the king. Afterward king Lom*a*-pad*a*,

लोमपादस्ततो राजा परिष्वज्याभिपूज्य च ।
अनुजज्ञे पुरं गन्तुं भूयो दशरथं स्वकं । 30 ॥
ततस्तेनाभ्यनुज्ञातस्तमादाय द्विजर्षभं ।
शान्तया सहितं काले प्रयातुमुपचक्रमे । 31 ॥
अथ राजा दशरथः पुरुषानाप्तकारिणः ।
स्वपुरं प्रेषयामास प्रियाख्यानपुरःसरान् । 32 ॥
इतः शीघ्रतरं गत्वा युष्माभिर्मम शासनात् ।
क्रियतां मे पुरं शीघ्रं सर्व्वतः समलङ्कृतं । 33 ॥
धूपितं सिक्तसंमृष्टं पताकाभिरलङ्कृतं ।
ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतं । 34 ॥

having embraced, and highly honoured king *Dusha-rutha*, advised him to return to his own city. Then he dismissed in a friendly manner, took the eminent twice born and Shanta with him, and at a convenient time departed.

King *Dusha-rutha* then sent messengers before him with the good news to his own city, saying, "At my command go quickly from hence, and let my capital without delay be every where completely adorned, perfumed with incense, watered, made perfectly clean, and decorated with flags." Upon this, the people of the town, overjoyed to hear of the king's return, prepared the town in all respects, as they were commanded. Afterwards the king

तथा चक्रुर्यथा ज्ञप्तं पुरं सर्व्वमघोषतः ।
ततः स्वलङ्कृतं राजा स्वपुरं प्रविवेश तत् । 35 ॥
शङ्खदुन्दुभिनिर्ह्रादैः पुरस्कृत्वा द्विजर्षभं ।
ततः प्रमुदिताः सर्व्वे दृष्ट्वा वै नागरा द्विजं । 36 ॥
प्रवेश्यमानं सत्कृत्य नरेन्द्रेणेन्द्रकर्म्मणा ।
यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपं । 37 ॥
अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा च शास्त्रतः ।
कृतकृत्यं तदात्मानं मेने तस्योपवाहनात् । 38 ॥
अन्तःपुराणि सर्व्वाणि शान्तां दृष्ट्वा तथागतां ।
सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन् । 39 ॥

placing the most excellent twice born one before,[1] entered his adorned city with the music of the Shunkha,[2] and the Doondoobhi.[3] All the citizens seeing the twice born (one) enter the town honoured by the sovereign of men, as Kashyupa[4] in heaven by the thousand-eyed *Indra*, were filled with joy. Having introduced him to the inner apartments, and honoured him according to the Shastras, the king, in obtaining him, considered his work as completed; and all those of the inner apartments seeing Shanta with elongated eyes return with her husband, were filled with pleasure and joy.

1 In token of superiority. 2 The Conch.
3 The tabor. 4 *Vrihusputi.*

स पूज्यमानः परया मुदान्वितो महर्षिपुत्रो नरदेवसद्मनि ।
उवास तस्मिन् सह शान्तया सुखी यथा महेन्द्रस्य पुरे बृहस्पतिः ।

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ऋष्यशृङ्गायोध्यागमनं ।

Adored by others, and filled with continual joy, the son of the great sage dwelt in felicity with Shanta, in the palace of the lord of men, as *Vrihusputi* residing in the city of *Muhendra*.

Thus far the *Surga* relating *Rishya*-*shringa*'s arrival at *Uyodhya*.

T 2

अथ काले व्यतिक्रान्ते शिशिरे तदनन्तरं ।
वसन्तसमये प्राप्ते राजा यष्टुं मनो दधे । 1 ॥
स ऋष्यशृङ्गमभ्येत्य प्रणिपत्याभिपूज्य च ।
होतारं वरयामास यज्ञे सन्तानकारणात् । 2 ॥
तथेति च स राजानमुक्त्वा भूयोऽभ्यभाषत ।
संभारयाशु नृपते संभारान् यज्ञसाधकान् । 3 ॥
सहायानपरांश्चात्र होतॄन् यज्ञे समानय ।
वशिष्ठप्रभृतींश्चान्यान् मन्यसे यान् द्विजोत्तमान् । 4 ॥

SECTION IX.

After this, the dewy season[1] being past, and the spring[2] arrived, the king determined on performing the sacrifice, and, going to R*ishya*-shr*inga* with obeisance and adoration, appointed him priest in the sacrifice offered to obtain posterity. He, having accepted the office, replied to the king, "Speedily collect the materials for the sacrifice, and bring together V*ushishtha*, and the other priests, and the rest whom you esteem the excellent twice born." The

1 The two months Magh*a* and Phalg*oona*, viz. the season from the middle of January to the middle of March.

2 The spring contains the months of Vishakh*a* and Chitr*a*, viz. from the middle of March to the middle of May.

ततो राजाब्रवीदेतत्सुमन्त्रमभितः स्थितं ।
शीघ्रमानय मे गत्वा गुरून् सर्व्वानशेषतः । 5 ॥
वेदविद्याविदः स्नातान् वेदकर्म्मसु निष्ठितान् ।
सूत्रभाष्यविदश्चैव वेदवेदाङ्गपारगान् । 6 ॥
गृहमेधिनो दरिद्रांश्च वृद्धांश्चापि दरिद्रिणः ।
श्रोत्रियांश्च विदेशस्थान् सत्कृत्य समुपानय । 7 ॥
स राजवचनाच्चापि सुमन्त्रस्त्वरितस्तदा ।
आनयामास होतॄंस्तान् वेदवेदाङ्गपारगान् । 8 ॥

king then said to *Soomuntra* who stood in his presence, "Go quickly and bring without reserve all my honourable men[1] acquainted with the philosophy of the Ved*a*, and who have performed the ablution;[2] men devoted to the practice of the Ved*a*, acquainted with both the text and the commentaries, who have fully studied the Ved*a* and Vedang*as*. Bring also with proper respect, the poor householders, the aged people with poor relatives, and the foreign Shrotri*yas*."[3] At these words of the king, *Soomuntra* speedily brought

[1] *Gooroo* may signify any man of high respectability, but the term is generally applied to a religious preceptor.

[2] This refers to a particular ablution performed by a student of the Ved*a* when he has completed his education.

[3] Those brahmans who have acquired a knowledge of the peculiarities taught in their own Shakh*a*, or school, and of the six *Ungas*, or collateral sciences, are called Shrotri*ya*.

सुयज्ञं वामदेवञ्च जावालिमथ काश्यपं ।
पुरोहितं वशिष्ठञ्च तथान्यान् द्विजसत्तमान् । 9 ॥
तानागतान् पूजयित्वा राजा दशरथस्तदा ।
इदं धर्म्मार्थसहितं वचनं श्लक्ष्णमब्रवीत् । 10 ॥
काङ्क्षतो ह्यनुरूपा मे सन्ततिर्नोपपद्यते ।
तदर्थं वाजिमेधेन यजेऽहमिति मे मतिः । 11 ॥
तदहं यष्टुमिच्छामि हयमेधेन साम्प्रतं ।
ऋषिपुत्त्रप्रसादेन भवताञ्चापि तेजसा । 12 ॥
अनुगृह्णन्तु मामत्र भवन्तः शरणागतं ।
ततः साध्विति तद्वाक्यं ब्राह्मणास्तेऽभ्यपूजयन् । 13 ॥

the sacrificing priests, eminent in the Ved*a*, *Sooyujna*, Vam*a*-dev*a*, Javal*i*, Kashy*upa*, and V*u*sh*i*shth*a* the domestic priests, and the other eminent twice born.

Paying respectful homage to them on their arrival, D*usha*-*ru*th*a* addressed them in these humble words, fraught with virtue and prosperity: "To me who am so earnestly desirous of offspring none is granted; I have therefore determined to perform an *U*shw*a*-medh*a*, and through the favour of the illustrious son of the sage, and of you (O twice born) I intend at this time to perform the equine sacrifice. In this therefore be gracious to me your humble dependant."

वशिष्ठप्रमुखाः प्रीताः प्रशशंसुश्च तं नृपं ।
ऋष्यशृङ्गपुरोगास्ते तमूचुर्नृपतिं पुनः । 14 ॥
संभाराः संभ्रियन्ताश्च तुरङ्गश्च विमुच्यतां ।
प्राप्स्यसे नियतं पुत्रानीप्सितान् परमद्युतीन् । 15 ॥
पुत्रार्थं धर्म्मसंयुक्ता यस्य ते मतिरीदृशी ।
ततः प्रीतो ऽभवद्राजा श्रुत्वैतदृषिभाषितं । 16 ॥
सुमन्त्रप्रभृतींश्चैवमब्रवीन्मन्त्रिसत्तमान् ।
गुरूणामाज्ञयैषां मे यज्ञसंभारविस्तरः । 17 ॥
आशु संभ्रियतां कृत्स्नं युष्माभिर्मम शासनात् ।
यथा न लभते छिद्रं केनचित्तद्विधीयतां । 18 ॥

At this the brahmans, *Vushishtha*, and the rest greatly pleased, acquiescing shouted, Excellent! excellent! and doing obeisance to the king, sounded forth his praise. Then *Rishya-shringa* and the others, again said to the king, "Let the sacrificial articles be collected, and the horse be liberated. Thou with mind thus devoutly anxious for offspring wilt surely obtain the illustrious and much desired sons." Hearing these words from the sage, the king pleased, said to *Soomuntra* and the other most excellent counsellors, "In conformity to the directions of these highly honoured persons, let abundance of all things for my sacrifice be provided speedily by you, at my

अमात्याधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यतां ।
सरय्वाश्च परे पारे यज्ञभूमिर्विधीयतां । 19 ॥
शान्तयश्चैव तत्रैव क्रियन्तां विधिनिर्म्मिताः ।
शक्यो ह्याप्तुमयं यज्ञो नाशक्तेन महीक्षिता । 20 ॥
न चैवाश्रद्दधानेन न चाल्पद्रविणेन च ।
छिद्रं हि मृगयन्त्यत्र यज्ञघ्ना ब्रह्मराक्षसाः । 21 ॥
विघ्नितस्य च यज्ञस्य संहर्त्ता च विनश्यति ।
तद्यथायमविघ्नेन मम यज्ञः समाप्यते । 22 ॥

command. So manage all things that there be no defect found. Mounted by a courtier, let the horse accompanied with the *Oo*padhyaya 1 be set at liberty,[2] and a place for the sacrifice be prepared on the opposite shore of the S*u*ruyoo; there let the Shanti,3 commanded in the ordinance, be performed. This sacrifice can never be completed by a weak, or an unbelieving prince; or by one of small wealth. The sacrifice-destroying Br*u*hma-raksh*u*ses will eagerly search for some defect. He who begins a sacrifice which he cannot complete, is entirely ruined; let the business therefore be carefully conducted by you all, that this my sacrifice may be finished with-

1 A priest of a particular order. This word is used in a large sense, to signify any teaching brahman.

2 "Set at liberty," i. e. untied and suffered to go out of the stable with his attendants.

3 Certain preliminary ceremonies. See note, page 117.

तथा समस्तैर्यज्ञोऽयं भवद्भिः संविधीयतां ।
तथेति च नृपस्याज्ञां मन्त्रिणः प्रतिगृह्य च । 23 ॥
यथाज्ञप्तमशेषेण चक्रुर्नृपतिशासनं ।
ततो द्विजास्ते राजानमामन्त्र्य प्रतिपूज्य च । 24 ॥

out obstruction." The counsellors acquiescing in the king's command, fulfilled his decree in every respect, even as they had been directed. Then the twice born having signified to the king their acceptance of the proposal,[1] and assured him that the sacrifice would be accomplished without obstruc-

[1] "Having signified their acceptance of the proposal." The original word Am*u*ntr*u*na in common speech signifies a slight invitation or compliment, but in sacrificial affairs it often has another meaning, as will appear from what follows: Previously to a sacrifice, an assembly of P*u*nd*i*ts is convened, at which the sacrifice is proposed. After it is acceded to, the king, or the officiating priest who acts as his deputy, performs certain ceremonies, as the Ach*u*m*u*na, or the sipping of water; the As*u*na-shoodh*i*, or the purification of the seat; the Bhoot*a*-shoodh*i*, the purification of the five constituent parts of matter, viz, æther, air, fire, water, and earth; the *U*ng*a*-nyasa, or a repetition of formulas with the hand, in different positions, laid on different parts of the body, viz. the flat palm on the breast, the fingers or the flat palm on the mouth; the ends of the collected fingers on the fore part of the crown, the tip of the thumb on the hinder part of the crown, and the end of the fore and middle fingers at the same time on the corners of the eyes next the nose, (sometimes the fore and the fourth fingers are applied to the eyes, and the middle one to the top of the nose); and the applying of the back of the right hand to the palm of the left, first bringing it round it with a circular motion; the K*u*rang*a*-nyas*a*, or the shutting of each hand with the thumb within the fingers, and afterwards with the thumb erect, applying it successively to each finger; after which the right hand is brought once round the left with a circular motion, and the back applied to the palm as before. The Prana-yam*a*, or successively drawing breath at one nostril and discharging it at the other, by applying the fingers to the opposite nostril, reversing the order of left and right; after which some formulas are repeated. This last repetition of formulas is the Am*u*ntr*u*n*a*. All the aforesaid ceremonies are attended with appropriate M*u*ntras, or formulas.

अविघ्नमस्त्वित्युक्त्वा प्रतिजग्मुर्यथागताः ।
तेष्वथ द्विजमुख्येषु गतेषु स नराधिपः । 25 ॥
शेषानुष्ठानमाज्ञाप्य विवेशान्तःपुरं ततः ।
पुनः प्राप्ते वसन्ते च पूर्णः सम्वत्सरोऽभवत् ।
अभिवाद्य वशिष्ठं स न्यायतः प्रतिपूज्य च । 26 ॥
अब्रवीत्प्रश्रितं वाक्यं प्रसवार्थे नराधिपः ।
यज्ञः संध्रियतां शीघ्रं यथाशास्त्रमनुष्ठितः । 27 ॥
यथा न विघ्नः क्रियते यज्ञाङ्गेनेह केनचित् ।
भवान् स्निग्धः सुहृच्चैव गुरुश्च परमो मम । 28 ॥
वोढव्यो भवता चैव भारो यज्ञस्य चोद्यतः ।
तथेति च स राजानमब्रवीद्द्विजसत्तमः । 29 ॥

tion, made obeisance, and the eminent twice born having departed, the sovereign of men, gave the remaining orders, and retired into the inner apartments.

The spring having again arrived, and a complete year elapsed, the sovereign of men, through desire of posterity, bowing even to the feet of *Vushishtha*, and yielding him the homage appointed by the ordinance, addressed him in the following words, "Speedily complete the intended sacrifice, according to the sacred ordinance; let it be so performed that no sacrifice-destroying obstruction may happen. You are my intimate friend and my *gooroo*; the weight of the sacrifice must be borne by you." The most excellent twice born replied to the king, "Be it so. I will perform all you desire."

करिष्ये सर्व्वमेवैतद्भवतो यदभीप्सितं ।
ततोऽब्रवीद्द्विजान् सर्व्वान् यज्ञकर्म्मसु निष्ठितान् । 30 ॥
स्थापत्ये चेह स्थाप्यन्तां वृद्धाः परमधार्म्मिकाः ।
कर्म्मान्तिका लिपिकरा वर्द्धकाः खनकास्तथा । 31 ॥
गणकाः शिल्पिनश्चान्ये तथैव नटनर्त्तकाः ।
ततोऽब्रवीच्छास्त्रविदः पुरुषान् सुबहुश्रुतान् । 32 ॥
यज्ञकर्म्म समीहन्तां भवन्तो राजशासनात् ।
इष्टोश्च बहुसाहस्रीः क्षिप्रं चाह्वयत द्विजान् । 53 ॥
औपकार्य्याः क्रियन्ताञ्च राज्ञां बहुगुणान्विताः ।
ब्राह्मणावसथाश्चैव क्रियन्तां शतशः शुभाः । 34 ॥

After this, V*ushishtha* said to all the twice born engaged in the sacrifice, "Appoint aged and most virtuous persons to do the artificer's work, also sacred cooks,[1] writers, persons to erect temporary stages,[2] and to dig the earth, with astrologers and mechanics, and dancing men and women." Afterwards he said to those well versed in the sacred books, men deeply read in the Ved*a*, "At the king's command engage in the business of the sacrifice, cause the sacrificial articles to be brought in abundance, and speedily call the twice born; erect numerous places for the accomodation of the kings, and booths by hundreds for the brahmans, well arranged, and furnished with meat and drink in abundance;

1 Some make this word the adjective to the following substantives and read, "experienced writers," &c. The word will bear both meanings.

2 Banks of earth, stages, pillars, &c.

भक्ष्यान्नपानैर्ब्बहुभिः समुपेताः सुनिष्ठिताः ।
तथा पौरजनस्यापि कर्त्तव्याश्च सुविस्तराः । 35 ॥
आगतानां सुदूराच्च पार्थिवानां पृथक्पृथक् ।
वाजिवारणशालाश्च तथा शय्यागृहाणि च । 36 ॥
भटानां महदावासा वैदेशिकनिवासिनां ।
आवासा बहुभक्ष्यान्नाः सर्व्वकामैः प्रपूरिताः । 37 ॥
तथा पौरजनस्यापि जनस्य बहु शोभनं ।
दातव्यमन्नं विधिवत्सत्कृतं न तु पीडया । 38 ॥
सर्व्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ।
नापमानः प्रयोक्तव्यः कामक्रोधवशादपि । 39 ॥

erect also large places for the citizens, and prepare separate stables for the horses and elephants of the kings who come from far, and houses in which the kings may lodge: erect also large booths for the warriors of foreign countries: let the dwellings of the citizens be filled with whatever is desirable, food pleasant to the eye must, according to the ordinance, be given to the people in a becoming manner, that no pain be caused, and that the different classes of men being courteously entertained, may receive due respect. Let no insult be offered to any one through lust or anger. Let the artificers and those who

यज्ञकर्म्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा ।
तेषामपि विशेषेण पूजा कार्य्या यथाक्रमं । 40 ॥
ये स्युः संपूजिताः सर्व्वे वसुभिर्भोजनेन च ।
यथा समस्तं विहितं न किञ्चित्परिहीयते । 41 ॥
तथा भवन्तः कुर्व्वन्तु प्रीतियुक्तेन चेतसा ।
ततः सर्व्वे समागम्य वशिष्ठमिदमब्रुवन् । 42 ॥
यथेष्टं तत् सुविहितं न किञ्चित्परिहीयते ।
यथोक्तं तत्करिष्यामो न किञ्चित्परिहास्यते । 43 ॥
ततः सुमन्त्रमाहूय वशिष्ठो वाक्यमब्रवीत् ।
निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्म्मिकाः । 44 ॥

are zealous in the sacrificial acts be regarded, according to their different merits; and those who are honoured by wealth and food.[1] Perform every thing with cordial attention, that all may be accomplished, and nothing be defective."

Afterwards all coming together, addressed *Vushishtha*, "All is done according to thy wish; and whatever may be commanded we will perform; nothing shall be omitted." *Vushishtha* then calling *Soomuntra*, said, "Invite the kings, and all the virtuous of the earth, Brahmans, *Kshutriyas*,

[1] Viz. the constant pensioners on the royal bounty.

ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्रांश्चैव सहस्रशः ।
समानयस्व सत्कृत्य सर्व्वदेशेषु मानवान् । 45 ॥
मिथिलाधिपतिं शूरं जनकं सत्यवादिनं ।
निष्ठितं सर्व्वशास्त्रेषु तथा वेदेषु निष्ठितं । 46 ॥
तमानय महाभागं स्वयमेव सुसत्कृतं ।
पूर्व्वसम्बन्धिनं ज्ञात्वा ततः पूर्व्वं ब्रवीमि ते । 47 ॥
तथा काशीपतिं स्निग्धं सततं प्रियवादिनं ।
वयस्यं राजसिंहस्य तमानय यशस्विनं । 48 ॥
तथा केकयराजानं वृद्धं परमधार्म्मिकं ।
श्वशुरं राजसिंहस्य सपुत्रं त्वमिहानय । 49 ॥

Vishy*as*, and Shoodr*as*. Bring by thousands with due respect, the people of every country, and you yourself going bring with the utmost regard the great sovereign of M*ithi*la,[1] the heroic J*unu*k*a* eminent for truth, incessantly employed in the Shastr*as* and the Ved*a* : knowing him to be the ancient ally (of the king,) I have mentioned him first. After this, bring the renowned lord of Kashee,[2] courteous, beloved, equal in age to the august monarch. After that bring the aged and most virtuous king Kek*uya*,[3] the father in law of

1 The province of Tirhoot.

2 Benares, the Sangskrit name of which is Vara-n*u*shee, from Vara and N*u*shee two rivers.

3 The p*u*nd*i*ts suppose this to be a king of Persia ; and they say, that a race of kings termed K*uy*-v*u*ngsh*a*, or the family of K*uy*, reigned there till the time of a king whom they call Dara, (probably Darius). This, however, is mentioned only as an opinion current among them.

अङ्गेश्वरं तथा स्निग्धं लोमपादं सुसत्कृतं ।
सुव्रतं देवसङ्काशं स्वयमेव त्वमानय । 50 ॥
तथा कोशलराजानं भानुमन्तं सुसत्कृतं ।
मगधाधिपतिं शूरं सर्व्वशास्त्रविशारदं । 51 ॥
प्राप्तिज्ञं परमोदारं सत्कृतं पुरुषर्षभं ।
राज्ञः शासनमादाय चोदयस्व नृपर्षभान् । 52 ॥
प्राचीनान् सिन्धुसौवीरान् सौराष्ट्रेयांश्च पार्थिवान् ।
दाक्षिणात्यान्नरेन्द्रांश्च समस्तानानयस्व ह । 53 ॥
सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले ।
तानानय यथा क्षिप्रं सानुगान् सहबान्धवान् । 54 ॥

(our) majestic sovereign, together with his son. Yourself bring also with due respect the beloved Loma-pada, the lord of Unga,[1] of admirable conduct, and resembling the gods. Afterwards bring respectfully Koshula the illustrious king of Mugudha,[2] the hero, eminent in all the Shastras, sage, generous, highly venerated and chief among men: By the command of the king invite likewise the powerful kings of the east country, of Sindhoo,[3] of Souveera;[4] of Sourashtra,[5] and all the sovereigns of the south country, with the other

1 Probably Ava; see note, page 119.
2 South Bahar.
3 The countries on the Indus.
4 Supposed to be a country bordering on Persia, or part of Persia.
5 Surat.

एतान् दूतैर्महाभागैरानयस्व नृपास्त्वया ।
वशिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा । 55 ॥
व्यादिशत् पुरुषांस्तत्र राज्ञामानयने शुभान् ।
स्वयमेव हि धर्म्मात्मा प्रययौ मुनिशासनात् । 56 ॥
सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिं ।
ते च कर्म्मान्तिकाः सर्व्वे वशिष्ठाय महर्षये । 57 ॥
सर्व्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितं ।
ततः प्रीतो द्विजश्रेष्ठस्तान् सर्व्वान् मुनिरब्रवीत् । 58 ॥
अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा ।
अवज्ञया कृतं हन्याद्दातारं नात्र संशयः । 59 ॥

beloved kings of the earth; by honourable messengers bring them speedily with their attendants and friends, at the king's command."

Having heard the words of *Vushishtha*, *Soomuntra* speedily dispatched suitable messengers to bring these kings, and himself, the virtuous one, at the command of the sage speedily went to bring the great kings. After this, all those employed in the work, informed the great sage *Vushishtha* what they had done. Then the beloved sage, chief of the twice born, said to them all, "Nothing must be given to any one in a light or contemptuous manner; a thing given with contempt will surely destroy the giver." After a few days,

ततः कैश्चिदहोरात्रैरुपयाता महीक्षितः ।
बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह । 60 ॥
ततो वशिष्ठः सुप्रीतो राजानमिदमब्रवीत् ।
उपयाता नरव्याघ्र राजानस्तव शासनात् । 61 ॥
मया हि सत्कृताः सर्व्वे यथार्हं पूजिताश्च ते ।
यज्ञियश्च कृतं सर्व्वं पुरुषैः सुसमाहितैः । 62 ॥
निर्यातु च भवान् यष्टुं यज्ञायतनमन्तिकात् ।
सर्व्वकामैरुपहृतैरुपेतं वै समंततः । 63 ॥
द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्ज्जितं ।
तथा वशिष्ठवचनादृष्यशृङ्गस्य चोभयोः । 64 ॥

they came to *Dusha-rutha*, bringing a great quantity of jewels. Then *Vushishtha*, pleased, said to the king, "O most puissant sovereign,[1] the kings at thy command have arrived, and all of them have been received by me with due respect. All the sacrificial articles, collected by men of subdued passions, are near at hand: be pleased to go to the place appointed for performing the sacrifice. There behold, O sovereign of kings, the place furnished on every side with all things requisite beyond the wishes of thy mind." At the word of *Vushishtha* and *Rishya-shringa*, the lord of the world, at an auspicious

[1] Literally "O tyger among men," i. e. puissant among men, as the tyger among beasts.

दिवसे शुभनक्षत्रे निर्यातो जगतांपतिः ।
ततो वशिष्ठप्रमुखाः सर्व्व एव द्विजोत्तमाः । 65 ॥
ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्म्मारभंस्तदा ।
यज्ञवाटं गताः सर्व्वे यथाशास्त्रं यथाविधि ॥
श्रीमांश्च सह पत्नीभी राजा दीक्षामुपाविशत् । 66 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे यज्ञारम्भः ।

hour,[1] departed to the place appointed. Afterwards V*u*shi*s*ht*ha* and the other eminent twice born, placing R*i*shy*a*-shr*i*ng*a* first, commenced the sacrificial rites according to the shastr*as* and the ordinance: the happy sovereign with his wives engaging in the preliminary ceremonies.

Thus far the twelfth Section, describing the beginning of the sacrifice.

1 The H*i*nd*oo*s seem always to have been addicted to judicial astrology, as they are to this day.

अथ सम्वत्सरे पूर्णे तस्मिन् प्राप्ते तुरङ्गम ।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिरकल्प्यत ।1।।
ऋष्यशृङ्गं पुरस्कृत्य कर्म्म चक्रुर्द्विजर्षभाः ।
अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ।2।।
कर्म्म कुर्व्वन्ति विधिवत् याजका वेदपारगाः ।
यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः ।3।।

SECTION XII.

After this, a year being ended, and the horse having returned (from his perigrination),[1] the sacrificial ground was prepared on the north bank of the Su*ru*yoo, and, the eminent twice born, having made R*i*shy*a*-shr*i*ng*a* chief in the *U*shw*a*-medh*a*, this great sacrifice of the magnanimous king, the priests deep in the Ved*a* performed the work (of the sacrifice) according to the ordinance, in all things observing the shast*ras*, and the rules for becoming conduct.

1 The Pund*i*ts say, that, previously to this sacrifice, it was necessary that the horse should travel with proper attendants into various countries for the space of a year; if no one was able, in the course of this perigrinatïon, to seize the horse, it was deemed fit for the sacrifice; but that the seizure of the horse by any one frustrated the sacrifice. It will be seen in the sequel, that *Indra* sometimes availed himself of this circumstance.

प्रवर्ग्यं शास्त्रतः कृत्वा तथैवोपसदं द्विजाः ।
चक्रुश्च विधिवत् सर्व्वमधिकं कर्म्म शास्त्रतः । 4 ॥
अभिपूज्य तदा हृष्टाः सर्व्वे चक्रुर्यथाविधि ।
प्रातःसवनपूर्व्वाणि कर्म्माणि मुनिपुङ्गवाः । 5 ॥
ऐन्द्रश्च विधिवद्दत्तो राजा चाभिष्टुतो ऽनघः ।
माध्यंदिनञ्च सवनं प्रावर्त्तत यथाक्रमं । 6 ॥
तृतीयसवनञ्चैव राज्ञो ऽस्य सुमहात्मनः ।
चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुङ्गवाः । 7 ॥
आह्वयाञ्चक्रिरे तत्र शक्रादीन् विबुधोत्तमान् ।
ऋष्यशृङ्गादयो मन्त्रैः शिक्षाक्षरसमन्वितैः । 8 ॥

The twice born having performed the *Pruvurgya*, and the *Oopusuda*,[1] did the whole of the work, so as to exceed the rules prescribed in the shastra. The eminent and delighted sages, paying due homage to all,[2] performed the morning *Suvuna*,[3] with the other preliminary ceremonies. The part of the offering designed for *Indra* was given him according to the ordinance. The sinless king, applauded on every side, performed the mid-day *Suvuna*; and the third *Suvuna* of this great king, did the eminent brahmans perform with their eyes directed to the shastra. *Rishya-shringa*, and the others, by the

[1] Certain ceremonies of which the *pundits* are now entirely ignorant.

[2] "All," i. e. All whom they esteemed objects of adoration, as the gods, the regents of the planet, the wind, &c.

[3] "*Suvuna*." The daily oblations commanded by the *shastras*.

गीतिभिर्मधुरैः स्निग्धैर्मन्त्राह्वानैर्यथार्हतः ।
होतारो जुहुयामासुर्हविर्भागान्दिवौकसां । 9 ॥
न चाहुतमभूत्तत्र स्खलितं वा न किञ्चन ।
दृश्यते ब्रह्मवत्सर्व्वं क्षेमयुक्तं हि चक्रिरे । 10 ॥
न तेष्वहःसु श्रान्तो वा क्षुभितो वा न दृश्यते ।
नाविद्वान् ब्राह्मणः कश्चिन् नाशतानुचरस्तथा । 11 ॥

muntras of the Shiksha,[1] called thither Shukra and the other chief deities, and the priests with *muntras* expressed in sweet and pleasing songs, offered to each deity his peculiar part in the sacrifice. In this sacrifice no oblation was neglected, nor any (inadvertant) mistake committed; all was performed with ability, and in exact conformity to the Ved*a*. Then no one appeared weary, or dissatisfied; there was no unlearned brahman there, nor any one who had

1 A part of the Ved*a*, or properly a science collateral therewith.

नानाहिताग्निर्नायज्वा नाव्रती पतितो नरः ।
ब्राह्मणानां सहस्राणि तानि तत्र महामखे । 12 ॥
पृथग्बुभुजिरेऽन्नानि स्वादूनि विविधानि च ।
रुक्मपात्रीष्वनेकासु राजतीषु च सर्व्वशः । 13 ॥

not an hundred followers; no one who did not possess the sacred fire; none who neglected sacrifice, or the sacred rites of religion, or who had fallen into heinous sins.[1] At that sacrifice thousands of brahmans were feasted separately and a variety of delicious viands (served up) in various modes, in gold and silver dishes. The twice born were feasted in succession, and all the

1 Fallen into great or mortal sins, of which the *Hindoos* reckon five, viz. the murder of a brahman, the drinking of intoxicating liquors, theft, (interpreted as the stealing of a quantity of gold not less than eighty rupees), adultery with the wife of a spiritual preceptor, and the maintaining of friendship or familiar intercourse with a person guilty of these crimes. If these sins were committed in a preceding life, they are respectively known in this, by the Raj*uyu*kshm*u*n, or a hectic fever, attended with a coughing of blood; Savd*unta*, viz. having a very small tooth between the two fore teeth, and having the two front teeth black; Khoon*u*khee, or having rough uneven nails with the tops entering the flesh; Dooshch*u*rm*a*, viz. born without the prepuce. He who associates with the wicked will be known by the disease which discriminates the person who had committed the offence.

द्विजातयोऽन्नपानानि तत्राभुञ्जत चासकृत् ।
कृपणानाथविकला ये च केचिदुपागताः ॥14॥
तेऽप्यन्नपानैः कामैश्च सर्व्वशस्तत्र तर्पिताः ।
न तेष्वहःसु ब्राह्मण्यं क्षुधितं दृश्यते क्वचित् ॥15॥
अनाथा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते ।
तापसा भुञ्जते नित्यं भुञ्जते श्रमणा अपि ॥16॥
अनाथानान्तथा स्त्रीणां बालवृद्धस्य चैव हि ।
बुभुक्षितानां दीनानां नातृप्तिरुपजायते ॥17॥
व्यश्रूयत च शब्दोऽयं दीयतां भुज्यतामिति ।
दीयतां दीयतामन्नं वासांसि विविधानि च ॥18॥

needy and forlorn who came there, were satisfied with food and drink to the utmost extent of their desire. In those days no one of the brahman tribe was seen hungry. Those without masters,[1] and those subject to lords,[2] feasted continually. The ascetics[3] and the Shr*u*m*u*nas[4] were constantly feasted, nor was there any widow, or child, or aged man, or any one of the hungry poor, who was not fully satisfied: the sound Give, eat, every where resounded. Pressed with the orders "Give. Give food. Give various sorts

[1] Brahmans, the chief cast.

[2] Viz. Shood*r*as, who are servants to the brahmans.

[3] Persons practising religious austerities.

[4] Persons practising austerities, and labouring hard to obtain a knowledge of the divine books.

इतिसञ्चोदितास्तत्र तथा चक्रुरनेकशः ।
अन्नकूटाश्च दृश्यन्ते बहवः पर्व्वतोपमाः । 19 ॥
दिवसे दिवसे तत्र सिद्धस्य विधिवत्तदा ।
नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा । 20 ॥
अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः ।
अन्नं हि विधिवत् स्वादु प्रशंसन्ति द्विजर्षभाः । 21 ॥
अहो तृप्ताः स्म भद्रं ते इति शुश्राव राघवः ।
स्वलङ्कृताश्च पुरुषा ब्राह्मणान् परिवेषयन् । 22 ॥
उपासते च तानन्ये सुमृष्टमणिकुण्डलाः ।
कर्म्मान्तरे तदा विप्रा हेतुवादान् बहूनपि । 23 ॥

of clothes," the attendants constantly distributed these things in a variety of ways. Food in heaps like mountains, dressed according to the ordinance, was daily seen; men and women from various countries were constantly entertained with meat and drink at this sacrifice of the magnanimous monarch. The excellent twice born constantly praised the delicious food prepared according to the ordinance. "O how full we are! May prosperity attend you!" Such were the exclamations which Ragh*uva* heard. Men superbly adorned presented the food to the brahmans, and others adorned with gems brought it to them. After the work of the day was ended, the eloquent and learned

प्राज्ञः सुवाग्मिनो धीराः परस्परजिगीषया ।
दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः । 25 ॥
सर्व्वकर्म्माणि चक्रुस्ते यथाशास्त्रं प्रचोदिताः ।
नाषडङ्गविदत्रासीन्नाब्रतो नाबहुश्रुतः । 26 ॥
सदस्यस्तस्य वै राज्ञो नावादकुशलो द्विजः ।
प्राप्ते यूपोच्छ्रये तस्मिन् षड्बैल्वाः खादिरास्तथा । 27 ॥
तावन्तो विल्वसहिताः पर्णिनश्च तथापरे ।
श्लेष्मातकमयो दिष्टो देवदारुमयस्तथा । 28 ॥

p*undits* engaged in disputations, mutually desirous of victory. From day to day the twice born, eminent in knowledge, performed all the sacrificial ceremonies as commanded by the shastr*as*. There was no one there unacquainted with the six *Ungas* of the Ved*a*, no one unengaged in religious vows, no one unskilled in the Ved*a*, no one of the twice born in that assembly who was not eminent in eloquence. At the Yoopochhr*uya*[1] six Yoop*as* of V*i*lw*a*,[2] six of Khad*ira*,[3] and with those of V*i*lw*a* six of P*urnin*,[4] one of

1 The Yoopochhr*uya* is a ceremony which forms an essential part of the sacrifice. The *Udhwuryoo* who recites the m*untras* of the Y*u*joos-ved*a* goes to receive orders from the Hotr*i*, or sacrificing priest; the giving of which is accompanied with the erection of the Yoop*a*, a sacrificial pillar, usually made of wood, and adorned with the carved figure of a man, an elephant, a bull, or some other animal. This ceremony is called Yoopochhr*uya*.

2 Crateva marmelos. 3 Mimosa catechu. 4 Butea frondosa.

द्वावेव तत्र विहितौ बाहुव्यस्तपरिग्रहौ ।
कारिताः सर्व्व एवैते शास्त्रज्ञैर्यज्ञकोविदैः ॥ 29 ॥
शोभार्थं तस्य यज्ञस्य काञ्चनाकृतयो ऽभवन् ।
एकविंशतियूपास्ते एकविंशत्यरत्नयः ॥ 30 ॥
वासोभिरेकविंशद्भिरेकैकं समलंकृतं ।
विन्यस्ता विधिवत्सर्व्वे शिल्पिभिः सुदृढाः कृताः ॥ 31 ॥
अष्टास्रयः सर्व्व एव श्लक्ष्णरूपसमन्विताः ।
आच्छादितास्ते वासोभिः पुष्पैर्गन्धैश्च पूजिताः ॥ 32 ॥

Shleshmat*uka*,[1] and of Dev*a*-dar*oo*,[2] two of which could be scarcely encircled with the arms, were placed there; these were all made by the direction of men acquainted with the shastr*as*, and well versed in sacrificial rites: to add splendor to the sacrifice they were overlaid with gold. These twenty one Yoop*as* were each in height twenty one *Urutnis*:[3] they were adorned with twenty one pieces of cloth, each adorned with one. These Yoop*as* were all firmly fixed in the ground by the mechanics, according to the ordinance: they were octangular, and highly polished, covered with cloth and adorned with

1 Dillenia Indica.

2 It is uncertain what wood this is; probably Fir.

3 An *Urutni* is the length of the cubit from the elbow to the end of the little finger, the other fingers being shut; when all the fingers are shut, the cubit is called *Rutni*.

सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि ।
इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः । 33 ।।
चितो ऽग्निर्ब्राह्मणैस्तत्र कुशलैर्यज्ञकर्मणि ।
स चित्यो राजसिंहस्य सञ्चितः कुशलैर्द्विजैः । 34 ।।
गरुडो रुक्मपक्षो वै त्रिगुणो ऽष्टादशात्मकः ।
नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतं । 35

fragrant flowers, and appeared glorious like the seven sages in heaven. Sacrificial pits[1] were made according to the measure prescribed by the statute, and the fire was kindled by brahmans eminent in sacrificial rites. This sacrificial fire of the great monarch, prepared by the eminent twice born, was called Chi*ta*. The sacrificial pits were in the form of a G*uroora*, with golden wings,[2] they were in triple rows, in number eighteen.[3] Here were the appointed victims.

[1] The original word is *Istuka*, a brick, but the word here denotes the sacrificial pits, which were to be lined with bricks.

[2] The pits were dug in the form of the bird *Guroora*, and those parts representing the wings, were lined with bricks of gold.

Many sacrifices among the Hin*doos* are performed in imitation of some archetypical sacrfice, called *Prukriti-yojuna*. The archetype of this sacrifice had six sacrificial pits; this had three times that number.

तुरगाः पक्षिणश्चैव यथाशास्त्रं प्रचोदिताः ।
शामित्रे तु हयस्तत्र तथा जलचराश्च ये ॥ 35 ॥
ऋषिभिः सर्व्वमेवैतन्नियुक्तं शास्त्रतस्तदा ।
पशूनां त्रिशतं तत्र यूपेषु नियतन्तदा ॥ 36 ॥
अश्वरत्नोत्तमन्तत्र राज्ञो दशरथस्य ह ।
कौशल्या तं हयन्तत्र परिचर्य्य समंततः ॥ 37 ॥
कृपाणैर्विशशासैनं मन्त्रिभिः परया मुदा ।
पतत्रिणा तदा सार्द्धं सुस्थितेन च चेतसा ॥ 38 ॥

devoted to each particular deity, the horses, and birds, as prescribed in the shastra. The horse for immolation was also there, and the aquatic animals: all these amounting to three hundred, designated by the sages to their proper use, according to the shastras, together with the horse of king Dusha-rutha, an inestimable jewel, were then fastened to the Yoopas. Koushulya, attended by those who repeat the muntras, having led the horse around (the sacrificial fire), with the sacred Khurga[1] immolated it with transports of joy. Then Koushulya, desirous of completing this devout act, with fixed mind sat

1 The Indian Scymetar.

अवसद्रजनीमेकां कौशल्या धर्म्मकाम्यया ।
होताध्वर्य्युस्तथोद्गाता हयेन समयोजयन् । 40 ॥
महिष्या परिवृत्याथवा वातामपरान्तथा ।
पतत्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः । 41 ॥
ऋत्विक् परमसंपन्नः श्रपयामास शास्त्रतः ।
धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः । 42 ॥
यथाकालं यथान्यायं निर्नुदन् पापमात्मनः ।
हयस्य यानि चाङ्गानि तानि सर्व्वाणि ब्राह्मणाः । 43 ॥

the whole night watching the birds. The Hotri,[1] the *Udhwuryoo*,[2] and the *Oodgatri*,[3] placed the chief and the second queens near the horse. The self-subdued priest[4] then, having taken out the hearts of the birds, dressed them agreeably to the shastra. The sovereign of men smelled the smoke of the offered hearts, acknowledging his transgressions according to the order and the circumstances in which they were committed. All the sixteen sacrificing

1 Hotri. The priest who repeats the Rich, or Muntras of the Rig-veda.

2 *Udhwuryoo*, the priest who repeats the muntras of the Yujoos-veda.

3 *Oodgatri*, the priest who sings the appointed parts of the Samun-veda.

4 Ritwik, the sacrificing priest.

अग्नौ प्रास्यन्ति विधिवत्समस्ताः षोडशर्त्विजः ।
प्लक्षशाखासु यज्ञानामन्येषां क्रियते हविः । 44 ॥
अश्वमेधस्य यज्ञस्य वैतसो भाग इष्यते ।
अहोऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः । 45 ॥
चतुष्टोममहस्तस्य प्रथमं परिकल्पितं ।
उक्थं द्वितीयसंख्यातमतिरात्रं तथोत्तरं । 49 ॥
कारितास्तत्र बहवो विहिताः शास्त्रदर्शणात् ।
ज्योतिष्टोमायुषी चैवमतिरात्रौ च निर्म्मितौ । 47 ॥

priests, then placed on the fire the parts of the horse according to the ordinance, the oblation of the other sacrifice was made in wood[1] of the *Pluksha* tree, but that of the horse was required to be on the cane.[2] The wonderful *Ushwa-medha* was performed by the brahmans, according to the rules of the *Kulpa-sootra*.[3] The *Chutooshtoma* of this sacrifice was repeated first, secondly that called the *Ooktha*, and afterwards *Utiratra*. At that sacrifice, by keeping the shastras in view, many important acts were performed, the *Jyotishtoma*, the *Ayooshtoma*, the two *Utiratras*, the *Ubhijit*, *Vishwujit*, and *Uptoryama*, that great sacrificial act; all these were performed. Afterwards the

1 i. e. In wooden instruments, bowls, spoons, &c.

2 A mat of calamus rotang.

3 A book containing the rules for a particular sacrificial act.

अभिजिद्विश्वजिच्चैवमप्तोर्यामो महाक्रतुः ।
प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्द्धनः । 48 ॥
अध्वर्य्यवे प्रतीचीन्तु ब्रह्मणे दक्षिणां दिशं ।
उद्गात्रे तु तथोदीचीं दक्षिणैषा विनिर्म्मिता । 49 ॥
अश्वमेधे महायज्ञे स्वयम्भुविहिते पुरा ।
क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः । 50 ॥
ऋत्विग्भ्यो हि ददौ राजा धरान्तां कुलवर्द्धनः ।
एवन्दत्वा प्रहृष्टोऽभूच्छ्रीमानिक्ष्वाकुनन्दनः । 51 ॥
ऋत्विजस्त्वब्रुवन् सर्व्वे राजानं गतकल्मषं ।
भवानेव महीं कृत्स्नामेको रक्षितुमर्हति । 52 ॥

king, the increaser of his race, to the Hotr*i*, presented the east country, the west to the *U*dhw*u*ry*oo*, to the brahmans the south, and the northern regions to the *Oo*dgatr*i*: those gifts did the king bestow at the great sacrifice of the *U*shw*a*-medh*a*, formerly instituted by Sw*u*y*u*mbh*oo*.[1] The sacrifice being concluded, the king, the chief of men, the increaser of his race, in conformity to the shastr*a*, presented the priests with large portions of land. Having thus bestowed the largesses, the fortunate son of *I*kshwak*oo* was filled with joy.

All the priests then addressed the Monarch whose sins were removed,

[1] Sw*u*y*u*mbh*oo*, the Self-existent.

न भूम्यां कार्य्यमस्माकं न हि शक्ताः स्म पालने ।
रताः स्वाध्यायकरणे वयं नित्यं हि भूमिप । 53 ॥
निष्क्रयं किञ्चिदेवेह प्रयच्छतु भवानिति ।
मणिरत्नं सुवर्णं वा गावो यद्वा समुद्यतं । 54 ॥
तत्प्रयच्छ नृपश्रेष्ठ धरण्यां न प्रयोजनं ।
एवमुक्तो नरपतिर्ब्राह्मणैर्वेदपारगैः । 55 ॥
गवां शतसहस्राणि दश तेभ्यो ददौ नृपः ।
दश कोटिः सुवर्णस्य रजतस्य चतुर्गुणं । 56 ॥
ऋत्विजस्तु ततः सर्व्वे प्रददुः सहिता वसु ।
ऋष्यशृङ्गाय मुनये वशिष्ठाय च धीमते । 57 ॥

"The king alone is worthy of governing the earth; our concern is not with lands, nor are we capable of taking due care of them.[1] O king we are constantly devoted to the study of the Veda, be pleased therefore to give a trifling gift; be it gems, or jewels, or gold, or cows, or whatever is convenient; we have no occasion for provinces, O most excellent sovereign of men." The lord of men, thus addressed by the brahmans, learned in the Vedas, gave them a million of cows, a hundred millions of pieces of gold, and four times as many pieces of silver. After this, all the priests gave presents to Rishya-shringa the sage, and the wise Vushishtha.

1 These lands or provinces included the inhabitants too, a sovereign authority over whom, was conveyed by this gift.

ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः ।
सुप्रीतमनसः सर्व्वे प्रत्यूचुर्मुदिता भृशं । 58 ॥
ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः ।
जाम्बुनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा । 59 ॥
दरिद्राय द्विजायाथ हस्ताभरणमुत्तमं ।
कस्मैचिद्याचमानाय ददौ राघवनन्दनः । 60 ॥
ततः प्रीतेषु विधिवद्द्विजेषु द्विजवत्सलः ।
प्रणाममकरोत्तेषां हर्षव्याकुलितेक्षणः । 61 ॥
तस्याशिषो ऽथ विविधा ब्राह्मणैः समुदाहृताः ।
उदारस्य नृवीरस्य धरण्यां पतितस्य च । 62 ॥

Having thus received their shares, according to the ordinance, the most excellent twice born highly delighted, replied, "We are completely satisfied." Afterwards the self-governed monarch, gave gold to the uninvited guests, and, to the brahmans in general ten millions of (the gold of) Jamb*oonuda*.[1] The son of R*ughoo* gave also beautiful ornaments for the hands to any of the indigent twice born who requested them. The twice born being satisfied, this affectionate lover of brahmans, with eyes overflowing with pleasure, bowed obeisance to them according to the ordinance. Blessings were then, in a variety of forms, poured forth by the brahmans upon this generous heroic one prostrate upon the earth.

1 Gold of a particular description, mentioned in the succeeding part of the poem.

ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमं ।
पापापहं स्वर्नयनं दुस्तरं पार्थिवर्षभैः । 63 ॥
ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा ।
कुलस्य वर्द्धनं तत्तु कर्त्तुमर्हसि सुव्रत । 64 ॥
तथेति च स राजानमुवाच द्विजसत्तमः ।
भविष्यन्ति सुता राजंश्चत्वारस्ते कुलोद्वहाः । 65 ॥
स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः ।
जगाम हर्षं परमं महात्मा तमृष्यशृङ्गः पुनरप्युवाच । 66 ॥

इत्यार्षे रामायणे बालकाण्डे वाल्मीकीये यज्ञकर्म्म ।

Having finished this most excellent, incomparable sacrifice, destroying sin and procuring heaven, and scarcely to be accomplished by the greatest monarch, *Dusha-rutha* the king, with delighted mind, addressed *Rishya-shringa*, "O virtuous one! it is thine to perform a race-enlarging sacrifice." The most excellent twice born then replied to the king, "So be it, thou shalt, O king, have sons to perpetuate thy race." Hearing these delightful words, the placid sovereign of men was filled with joy, and bowing to *Rishya-shringa* departed.

Again *Rishya-shringa* addressed the magnanimous monarch.

Thus far the thirteenth section, describing the sacrifice.

अथर्ष्यशृङ्गो राजानं पुनरेवाभ्यभाषत ।
इष्टिन्तेऽन्यां करिष्यामि पुत्रीयां पुत्रकाम्यया । 1 ॥
ततः प्रचक्रमे कर्त्तुमिष्टिं कामसमृद्धये ।
तस्य राज्ञो हितान्वेषी विभाण्डकसुतो वशी । 2 ॥
तत्र देवाः सगन्धर्व्वाः सिद्धाश्च मुनिभिः सह ।
भागप्रतिग्रहार्थं वै पूर्व्वमेव समागताः ।
ब्रह्मा सुरेश्वरः स्थाणुस्तथा नारायणः प्रभुः । 3 ॥

SECTION XIII.

Afterwards R*i*shy*a*-shr*i*ng*a* said again to the king, "I will perform another sacrificial act to secure thee a son." Then the son of V*i*bhand*u*k*a*, of subdued passions, seeking the happiness of the king, proceeded to perform the sacrifice for the accomplishment of his wishes. Thither were previously collected the gods, with the G*u*ndh*u*rv*a*s, the S*i*ddh*a*s and the sages, for the sake of receiving their respective shares, Br*u*hm*a* too, the sovereign of the gods, with Sthanoo, and Nar*a*y*u*n*a*, chief of beings, and the the four supporters of the universe.[1]

[1] *Indra* the regent of the east, Yom*a* of the south, *Vuroona* of the west, and *Koovera* of the north.

चत्वारो लोकपालाश्च देवतानाञ्च मातरः ।
आसंस्तथैव सर्व्वे तु देवाश्च सहितास्तथा । 4 ॥
इन्द्रश्च भगवान् साक्षान्मरुद्गणावृतः प्रभुः ।
अश्वमेधे महायज्ञे राज्ञस्तस्य महात्मनः ।
तत्र भागार्थिनो देवानागतान् सोऽभ्ययाचत । 5 ॥
अयं राजा दशरथः पुत्रार्थी तप्तवांस्तपः ।
इष्टवानश्वमेधेन भवतः श्रद्धयान्वितः ।
इष्टिञ्च पुत्रकामो ऽन्यां पुनः कर्त्तुं समुद्यतः । 6 ॥
तदस्य पुत्रकामस्य प्रसादं कर्त्तुमर्हथ ।
अभियाचे च वः सर्व्वानस्यार्थे ऽहं कृताञ्जलिः । 7 ॥

and the divine mothers of all the celestials,[1] met together there. To the *Ushwa*-medh*a*, the great sacrifice of the magnanimous monarch, came also *In*-*dra* the glorious one, surrounded by the M*u*roots.[2] R*i*shy*a*-shr*i*ng*a* then supplicated the gods assembled for their share of the sacrifice (saying), "This devout king D*u*sh*a*-r*u*th*a*, who, through the desire of offspring, confiding in you, has performed sacred austerites, and who has offered to you the sacrifice called *Ushwa*-medh*a*, is about to perform another sacrifice for the sake of obtaining sons. To him thus desirous of offspring be pleased to grant the blessing: I supplicate you all with joined hands. May he have four sons, re-

[1] These are reckoned seven, Brahmee, Maheswuree, Roudree, Koumaree, Vishnuvee, Varahee, *I*ndranee.

[2] The forty-nine regents of the wind. [3] R*i*shy*a*-shr*i*ng*a*.

भवेयुरस्य चत्वारः पुत्त्रास्त्रैलोक्यविश्रुताः ।
तं तथेत्यब्रुवन् देवा ऋषिपुत्त्रं कृताञ्जलिं । 8 ॥
माननीयोऽसि नो विप्र राजा चैव विशेषतः ।
प्राप्स्यते परमं काममेतदिष्ट्या नराधिपः । 9 ॥
इत्युक्त्वान्तर्हिता देवास्ततः शक्रपुरोगमाः ।
तं दृष्ट्वा विधिवत् ख्यातं क्रियमाणं महर्षिणा । 10 ॥
उपेत्य लोककर्त्तारं प्रजापतिमिदं वचः ।
ऊचुः प्राञ्जलयः सर्व्वे ब्रह्माणं वरदन्तदा । 11 ॥
त्वत्प्रदिष्टवरो ब्रह्मन्रावणो नाम राक्षसः ।
सर्व्वान्नो बाधते दर्पान्महर्षींश्च तपोरतान् । 12 ॥

nowned through the universe." The gods replied to the sage's son supplicating with joined hands, "Be it so: thou, O brahman, art ever to be regarded by us, as the king is in a peculiar manner. The lord of men, by this sacrifice shall obtain the great object of his desires." Having thus said, the gods, preceded by *Indra*, disappeared.

They all then having seen that (sacrifice) performed by the great sage according to the ordinance, went to Pr*u*jap*u*ti the lord of mankind, and, with joined hands, addressed Br*u*hm*a* the giver of blessings, "O Br*u*hm*a*, the Rakshus, Rav*u*n*a* by name, to whom a blessing was awarded by thee, through pride

त्वया ह्यस्य वरो दत्तः प्रीतेन भगवन् पुरा ।
देवदानवयक्षाणामवध्यो ऽस्मीति कामतः ॥ 13 ॥
मानयन्तश्च ते वाक्यं सर्व्वमस्य सहामहे ।
स बाधयति लोकांस्त्रीन् विहिंसन्राक्षसेश्वरः ॥ 14 ॥
देवर्षियक्षगन्धर्व्वानसुरान् मानवांश्च सः ।
अन्यायतः पीडयति वरदानेन दर्पितः ॥ 15 ॥
न तत्र सूर्य्यस्तपति न भयाद्वाति मारुतः ।
नाग्निर्ज्ज्वलति वै तत्र यत्र तिष्ठति रावणः ॥ 16 ॥
जलोर्म्मिमाली तं दृष्ट्वा समुद्रो ऽपि च कम्पते ।
नष्टो वैश्रवणस्त्यक्त्वा लङ्कान्तद्वीर्य्यपीडितः ॥ 17 ॥

troubleth all of us the gods, and even the great sages, who perpetually practise sacred austerities. We, O glorious one, regarding the promise formerly granted by thy kindness that he should be invulnerable to the gods, the *Danuvas* and the Y*u*kshas, have born all (his oppression); this lord of Raksh*u*s therefore distresses the universe; and, inflated by this promise, unjustly vexes the divine sages, the Y*u*kshas, the G*u*ndh*u*rvas, the *Usooras*, and men: where Rav*una* remains there the sun loses his force, the winds through fear of him do not blow; the fire ceases to burn; the rolling ocean, seeing him, ceases to move its waves. Vishr*u*v*u*na,[1] distressed by his power, has abandoned L*u*n-

1 K*oo*vera and Rav*u*na are both called by this name, being both the sons of Vishwa-shr*u*va by different mothers. Here the former is meant.

तस्मान्नः पाहि भगवन्रावणाल्लोकरावणात् ।
उपायन्तद्वधार्थाय स्रष्टुमर्हसि कामद ॥ 18 ॥
इतिविज्ञापितो देवैर्ध्यात्वा ब्रह्मेदमब्रवीत ।
हन्तायं विहितस्तस्य वधोपायो दुरात्मनः ॥ 19 ॥
तेन देवर्षिगन्धर्व्वयक्षराक्षसपन्नगैः ।
अवध्यः स्यामिति प्रोक्तं तथेत्युक्तञ्च तन्मया ॥ 20 ॥
अवज्ञाय तु तद्रक्षो मानुषान् नान्वकीर्त्तयत् ।
तस्मात् स मानुषेणैव वध्यः पापो भविष्यति ॥ 21 ॥
इति श्रुत्वा हि तद्वाक्यं ब्रह्मणा समुदाहृतं ।
देवाः शक्रपुरोगास्ते हर्षिताः सर्व्वतो ऽभवन् ॥ 22 ॥

ka and fled. O divine one, save us from Ravuna, who fills the world with noise and tumult. O giver of desired things, be pleased to contrive a way for his destruction."

Bruhma thus informed by the devas, reflecting, replied "Oh! I have devised the method for slaying this outrageous tyrant. Upon his requesting, "May I be invulnerable to the divine sages, the *Gundhurvas*, the *Yukshas*, the Rakshuses, and the serpents," I replied, "Be it so." This Rakshus, through comtempt, said nothing respecting man; therefore this wicked one shall be destroyed by man." The gods, preceded by Shukra, hearing these words spoken by *Bruhma*, were filled with joy.

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः ।
शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः । 23 ॥
वैनतेयं समारुह्य भास्करस्तोयदं यथा ।
तप्तहाटककेयूरो वन्द्यमानः सुरोत्तमैः ।
ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः । 24 ॥
तमब्रुवन् सुराः सर्व्वे समभिष्टूय सन्नताः ।
आर्त्तानामसि लोकानामार्त्तिहा मधुसूदन । 25 ॥
याचामहेऽतस्त्वामार्त्ताः शरणं नो भवाच्युत ।
ब्रूत किं करवाणीति विष्णुस्तानब्रवीद्वचः । 26 ॥

At this time *Vishnoo* the glorious, the lord of the world, arrayed in yellow, with hand ornaments of glowing gold, riding on Vin*u*teya, as the sun on a cloud, arrived with his conch, his discus, and his club in his hand. Being adored by the excellent celestials, and welcomed by Br*u*hma, he drew near and stood before him. All the gods then addressed *Vishnoo*, "O Mudhoo-sood*u*na,[1] thou art able to abolish the distress of the distressed. We intreat thee, be our sanctuary, O *Uchyoota*." *Vishnoo* replied, "Say, what shall I

[1] Mudhoo-sood*u*na, i. e. the destroyer of Mudhoo, a famous *Usoora*.

इति तस्य वचः श्रुत्वा पुनरूचुरिदं सुराः ।
इष्टवानश्वमेधेन प्रजाकामः स चाप्रजः । 27 ॥
धर्म्मशीलो गुणश्लाघी सत्यवादी दृढव्रतः ।
अस्मन्नियोगात्त्वं विष्णो तस्य पुत्रत्वमाप्नुहि । 28 ॥
त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया ।
राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो । 29 ॥
धर्म्मज्ञस्य वदान्यस्य महर्षिसमतेजसः ।
तस्य भार्य्यासु तिसृषु ह्रीश्रीकीर्त्त्युपमासु च । 30 ॥
विष्णो पुत्रत्वमागच्छ कृत्वात्मानं चतुर्व्विधं ।
तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकं । 31 ॥

do?" The celestials hearing these his words, added further, "The virtuous, the encourager of excellence, eminent for truth, the firm observer of his vows, being childless, is performing an *Ushwa-medha* for the purpose of obtaining offspring. For the sake of the good of the universe, we intreat thee, O *Vishnoo*, to become his son. Dividing thyself into four parts, in the wombs of his three consorts equal to *Huri*, Shree, and Keertee,[1] assume the sonship of king *Dusha-rutha*, the lord of *Uyodhya*, eminent in the knowledge of duty, generous, and illustrious as the great sages. Thus becoming man, O *Vishnoo*,

1 Three names of Doorga, appearing in these various forms.

अवध्यं दैवतैर्विष्णो समरे जहि रावणं ।
स हि देवान् सगन्धर्व्वान् सिद्धांश्च ऋषिसत्तमान् । 32 ॥
राक्षसो रावणो मूर्खो वीर्य्योद्रेकेण बाधते ।
ऋषयश्च ततस्तेन गन्धर्व्वाप्सरसस्तथा । 33 ॥
क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः ।
वधार्थं वयमायातास्तस्य वै मुनिभिः सह । 34 ॥
सिद्धगन्धर्व्वयक्षाश्च ततस्त्वां शरणं गताः ।
त्वं गतिः परमा देव सर्व्वेषां नः परं तपः । 35 ॥
वधाय देवशत्रूणां नृणां लोके मनः कुरु ।
एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुङ्गवः । 36 ॥

conquer in battle Ra*vuna*, the terror of the universe, who is invulnerable to the gods. This ignorant Raksh*us* Ra*vuna*, by the exertion of his power, afflicts the gods, the G*u*ndh*urvas*, the S*i*ddh*as*, and the most excellent sages; these sages, the G*u*ndh*urvas*, and the *Upsuras*, sporting in the forest N*u*nd*una*[1] have been destroyed by that furious one. We, with the sages, are come to thee seeking his destruction. The S*i*ddh*as*, the G*u*ndh*urvas*, and the Y*u*ksh*as* betake themselves to thee, thou art our only refuge; O Dev*a*, afflicter of enemies, regard the world of men, and destroy the enemy of the gods."

V*i*shnoo, the sovereign of the gods, the chief of the celestials, adored by all

1 The paradise or garden of *Indra*.

पितामहपुरोगांस्तान् सर्व्वलोकनमस्कृतः ।
अब्रवीत्त्रिदशान् सर्व्वान् समेतान् धर्म्मसंहितान् । 37 ॥
भयं त्यजत भद्रं वो हितार्थं युधि रावणं ।
सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवं । 38 ॥
हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहं ।
दश वर्षसहस्राणि दश वर्षशतानि च । 39 ॥
वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमां ।
एवं दत्वा वरन्देवो देवानां विष्णुरात्मवान् । 40 ॥
मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः ।
ततः पद्मपलाशाक्षः कृत्वात्मानञ्चतुर्व्विधं ।
पितरं रोचयामास तदा दशरथं नृपं । 41 ॥

beings, being thus supplicated, replied to all the assembled gods (standing) before Bru*hma*, " Abandon fear; peace be with you; for your benefit having killed Rav*una* the cruel, destructively active, the cause of fear to the divine sages, together with all his posterity, his courtiers and counsellors, and his relations, and friends, protecting the earth, I will remain incarnate among men for the space of eleven thousand years."

Having given this promise to the gods, the divine V*ishnoo*, ardent in the work, sought a birth-place among men. Dividing himself into four parts, he

ततो देवर्षिगन्धर्व्वाः सरुद्राः साप्सरोगणाः ।
स्तुतिभिर्दिव्यरूपाभिस्तुष्टुवुर्मधुसूदनं । 42 ॥
तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषं ।
विरावणं साधुतपस्विकण्टकं तपस्विनामुद्धरतं भयावहं । 43 ॥
तमेव हत्वा सबलं सबान्धव विरावणं रावणमुग्रपौरुषं ।
स्वर्लोकमागच्छ गतज्वरश्चिरं सुरेन्द्रगुप्तं गतदोषकल्मषं । 44 ॥

इत्यार्षे रामायणे बालकाण्डे रावणवधोपायः ॥

whose eyes resemble the lotos and the *pulasha*, the lotos petal-eyed, chose for his father *Dusha-rutha* the sovereign of men. The divine sages then with the Gundhurvas, the Roodras, and the (different sorts of) *Upsuras*, in the most excellent strains, praised the destroyer of Mudhoo, (saying) "Root up Ravuna, of fervid energy, the devastator, the enemy of *Indra* swollen with pride. Destroy him, wh ocauses universal lamentation, the annoyer of the holy ascetics, terrible, the terror of the devout Tupuswees. Having destroyed Ravuna, tremendously powerful, who causes universal weeping, together with his army and friends, dismissing all sorrow, return to heaven, the place free from stain and sin, and protected by the sovereign of the celestial powers."

Thus far the Section, containing the plan for the death of Ravuna.

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः ।
जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत् । 1 ॥
उपायः को वधे तस्य राक्षसाधिपतेः सुराः ।
यमहं तं समास्थाय निहन्यामृषिकण्टकं । 2 ॥
एवमुक्ताः सुराः सर्व्वे प्रत्यूचुर्विष्णुमव्ययं ।
मानुषं रूपमास्थाय रावणं जहि संयुगे । 3 ॥
स हि तेपे तपस्तीव्रं दीर्घकालमरिन्दमः ।
येन तुष्टोऽभवद्ब्रह्मा लोककृल्लोकपूर्व्वजः । 4 ॥

SECTION XIV.

Nara*yuna* the all prevading, appointed by the most excellent celestials, understanding their wish, replied in these pleasing words: "O ye gods, what ways of destroying the sovereign of the Rakshu*ses* is there, in which I, engaging, may slay this annoyer of the sages?" Thus addressed, all the celestials answered the imperishable *Vishnoo*, "Assuming a human form, destroy in battle, Rav*una*, that subduer of enemies, who for a long season practised austerities by which even Br*uhma*, the creator of the world, in birth preceding the

सन्तुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः ।
नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् । 5 ॥
अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।
एवं पितामहात्तस्माद्वरदानेन गर्वितः । 6 ॥
उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्यपकर्षति ।
तस्मात्तस्य वधो दृष्टो मानुषेभ्यः परन्तप । 7 ॥
इत्येतद्वचनं श्रुत्वा सुराणां विष्णुरात्मवान् ।
पितरं रोचयामास तदा दशरथं नृपं । 8 ॥

universe,[1] was rendered propitious. The chief of beings, pleased, then bestowed on this Rakshus a blessing, "Man excepted, from the various kinds of beings thou hast nothing to fear." When this ancient promise was given men were the objects of *Ravuna*'s contempt. Elated therefore by this blessing from Bruhma, he destroys the three worlds, carrying off by violence the female part of the creation. Therefore, O distresser of enemies, from men is his death certain.

Having heard these words of the celestials, *Vishnoo*, intent on the work, immediately chose for his father *Dusha-rutha*, the sovereign of men.

[1] The original is *Loka-poorva*, which means literally the first born of all creatures.

स चाप्यपुत्त्रो नृपतिस्तस्मिन् काले महाद्युतिः ।
अयजत्पुत्त्रियामिष्टिं पुत्त्रेप्सुररिसूदनः । 9 ॥
स कृत्वा निश्चयं विष्णुरामन्त्र्य च पितामहं ।
अन्तर्द्धानं गतो देवैः पूज्यमानो महर्षिभिः । 10 ॥
ततो वै यजमानस्य पावकादतुलप्रभं ।
प्रादुर्भूतं महद्भूतं महावीर्य्यं महाबलं । 11 ॥
कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनं ।
स्निग्धहर्य्यक्षतनुजश्मश्रुप्रवरमूर्द्धजं । 12 ॥
शुभलक्षणसम्पन्नं दिव्याभरणभूषितं ।
शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमं । 13 ॥

At that time the illustrious, childless monarch, the conqueror of his enemies, desirous of posterity, was performing a sacrifice to obtain a son. Having fixed his resolution, and consulted with *Brumha*, *Vishnoo*, adored by the gods, and the great sages, disappeared. Forthwith from the fire of the sacrifice attended by the sound of the *Doondoobhi* rose a supernatural being, of incomparable splendour, and unusual size, clothed in red, mighty, heroic, powerful, black, with glowing conntenance, the eyes, the hair of the body, and the large beard of shining auburn; impressed with auspicious marks, and adorned with divine ornaments; equalling in height the lofty summit of a mountain, mighty as

दिवाकरसमाकारं दीप्तानलशिखोपमं ।
सिंहस्कन्धं महाबाहुमङ्गदद्वयशोभितं । 14 ॥
ताराविकृतकल्पेन हारेणोरसि राजितं ।
ताराधिपतिकल्पैश्च दन्तैः परमशोभितं । 15 ॥
ज्वलन्निव च तेजोभिर्दीपयन्निव च श्रिया ।
तप्तजाम्बूनदमयीं राजतान्तपरिच्छदां । 16 ॥
दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियां ।
प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव । 17 ॥

the majestic tyger, in form resembling the sun, bright as the ardent flame, with lion shoulders and mighty arm. Adorned with ornaments on both hands, the neck encircled with a necklace of twenty seven pearls, its teeth resembling the king of stars,[1] glowing with brightness, like Shree irradiating all around, it held in both hands, like a beloved spouse, a large vessel resembling Mayam*uyee*[2] of burning gold[3] bordered with silver, and filled with the divine Pay*usa*, the lacteous food[4] of the celestials.

1 The moon.

2 Doorga

3 Splendid as liquid gold.

4 A kind of rice milk called *Purumanna*.

तमृष्यशृङ्गं प्रोवाच भूतमुत्पन्नमद्भुतं ।
प्राजापत्यं विद्धि मां त्वं भूतमभ्यागतं द्विज । 18 ॥
इमां पात्रीं मया दत्तां प्राप्य राज्ञे प्रयच्छतु ।
तमुवाच ततो धीमानृष्यशृङ्गो द्विजर्षभः । 19 ॥
प्रयच्छ राज्ञे पात्रीं त्वं स्वयमेवाद्भुतामिति ।
ऋष्यशृङ्गवचः श्रुत्वा प्राजापत्यो महामतिः । 20 ॥
प्रोवाचेक्ष्वाकुदायादं परया स्वरसम्पदा ।
प्रीतस्तेऽहं महाराज सर्व्वामृतरसोद्भवं । 21 ॥
प्रयच्छामि गृहाण त्वमिक्ष्वाकुकुलनन्दन ।
प्रतिगृह्य च तं राजा शिरसा प्रणतोऽब्रवीत् । 22 ॥

The surprising being thus produced, addressed R*ishya-shringa*, "Esteem me, O twice born, an emanation of Br*uhma* come hither to thee. Receive this vessel from me, and present it to the king." The wise R*ishya-shringa*, the chief of the twice born, replied, "Be pleased thyself to deliver the surprizing vessel to the king."

Hearing the words of R*ishya-shringa*, the great emanation of Pr*ujaputi*, in a pleasing tone, addressed the heir of *I*kshwak*oo*, "O great king, I present to thee this food of ambrosial taste: receive it, O descendant of *I*kshwak*oo*."

भगवन् किमनेनाहं करवाणीति वै तदा ।
तमब्रवीत्ततो भूतः प्राजापत्यस्ततो नृपं । 23 ॥
स्विष्टस्य ते नरपते व्युष्टिरेषा मयाहृता ।
इदं त्वं नरशार्दूल पायसं देवनिर्म्मितं । 24 ॥
प्रजाकरं गृहाण त्वं धर्म्म्यमारोग्यवर्द्धनं ।
भार्य्याणामनुरूपाणामश्नीतेति प्रयच्छ वै । 25 ॥
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ।
तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य तां । 26 ॥
पात्रीं देवान्नसंपूर्णां देवदत्तां हिरन्मयीं ।
अभिवाद्य च तद्भूतमद्भुतं प्रियदर्शनं । 27 ॥

The king receiving it, bowed his head and replied, "O divine one, what shall I do with this food? The being emanated from *Prujaputi* answered the king, "O king, this fruit of the sacrifice is brought by me; receive, O chief of men, this *Payusa* prepared by the gods, and insuring posterity, food increasing virtue and health; let it be eaten by thy beautiful consorts; from them thou wilt then obtain the sons for whom thou hast performed the sacrifice." "Be it thus," replied the pleased lord of men, and bowing received with the head[1] the golden vessels given by the gods, full of celestial food. Then bowing even

1 When a *Hindoo* receives any thing from a superior, he applies it to his head as a token of high regard to the donor; this is called receiving it with the head: if it be a heavy article, he says, "I receive it on my head."

मुदा परमया युक्तश्चकाराभिप्रदक्षिणं ।
ततो दशरथः प्राप्य पायसं देवनिर्म्मितं । 28 ॥
बभूव परमप्रीतः प्राप्य वित्तमिवाधनः ।
ततस्तदद्भुतप्रख्यं भूतं परमभास्वरं । 29 ॥
संवर्त्तयित्वा तत्कर्म्म तत्रैवान्तरधीयत ।
हर्षरश्मिभिरुद्योतं तस्यान्तःपुरमाबभौ । 30 ॥
शारदस्याभिरामस्य चन्द्रस्येव नभोंऽशुभिः ।
सोऽन्तःपुरं प्रविश्यैव कौशल्यामिदमब्रवीत् । 31 ॥

to the feet of this surprizing being, pleasing to the sight, he, with peculiar joy, respectfully circumambulated him in the customary manner.[1] Having obtained this food prepared by the gods, *Dusha-rutha* rejoiced as a man distitute of riches on obtaining wealth. That illustrious being, of wondrous form, having thus completed his work became invisible.

The apartments of the women were now irradiated with the beams of joy, as the atmosphere is irradiated by the rays of the bright autumnal moon.

1 A *Hindoo* expresses his respect to a parent or spiritual preceptor, by walking several times round him with the palm of his hands joined, and his face towards him. His respect to a god is expressed by thus walking round its image or altar. This ceremony is called *Prudukshina.*

पायसं प्रतिगृह्णीष्व पुत्त्रीयं त्विदमात्मनः ।
कौशल्यायै नरपतिः पायसार्द्धं ददौ तदा । 32 ॥
अर्द्धादर्द्धं ददौ चापि सुमित्रायै नराधिपः ।
कैकेय्यै चावशिष्टार्द्धं ददौ पुत्त्रार्थकारणात् । 33 ॥
प्रददौ चावशिष्टार्द्धं पायसस्यामृतोपमं ।
अनुचिन्त्य सुमित्रायै पुनरेव महामतिः । 34 ॥
एवं तासां ददौ राजा भार्य्याणां पायसं पृथक् ।
ताश्चैव पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः ।
सम्मानं मेनिरे सर्व्वाः प्रहर्षोदितचेतसः । 35 ॥

The king entering them, said thus to Koushulya, "Receive thy share of the son-producing Payusa. Then the lord of men gave half the Payusa to Koushulya and half the remaning part to Soomitra: of what remained, the king for the sake of a son, gave half to Kikeyee; and reflecting, presented to Soomitra, the remainder of the ambrosial food. Thus did the king divide among his wives the celestial food. The beautiful spouses of the lord of men, having obtained the Payusa, acknowledged the honour done them, their hearts overflowing with joy. Afterward, having eaten the sacrific food, presented by the lord of

ततो हविः प्राश्य तदुत्तमस्त्रियः स्वयं नृपेण प्रतिपादितं तदा ।
हुताशनादित्यसमानतेजसः क्रमेण गर्भानुपलेभिरे शुभान् । 36 ॥
ततः स राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररूढगर्भाः परितुष्टमानसः ।
बभूव तुष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धर्षिगणाभिपूजितः । 37 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाण्डे पायसोत्पत्तिः ।

men himself, each of them became pregnant with infants energetic as the fire or the rays of the sun. Beholding his wives thus pregnant, the king enjoyed pleasure of mind equal to that of *Huri* in heaven, adored by *Indra*, and the *Siddhas*[1] and the sages.

Thus far the section describing the production of the Pay*usa*.

1 These are eight persons.

समाप्ते तु क्रतौ तस्मिन् वाजिमेधे महाद्भुते ।
हविर्भागानवाप्येष्टान् जग्मुर्देवा यथागतं । 1 ॥
ऋषयश्च महात्मानः प्रतिजग्मुः सुपूजिताः ।
राजानश्चैव ये तत्र क्रतावासन् समागताः । 2 ॥
तदानीं ताननुज्ञातुं सर्व्वानेव प्रचक्रमे ।
प्रीतियुक्तेन मनसा राजा दशरथस्तदा । 3 ॥
स्वस्वराष्ट्रं यथाकामं गच्छन्तु मनुजाधिपाः ।
प्रीतोऽहमस्मि भद्रं वः स्वस्ति प्राप्नुतमाचिरं । 4 ॥

SECTION XV.

This sacrifice, the wonderful *Ushwa*-medh*a*, being finished, the gods having obtained their desired shares of the oblation, departed to their respective abodes. The great sages too, highly honoured, returned home. Then king D*u*sh*a*-r*u*th*a*, with pleased mind, addressed all the kings, who had come thither to the sacrifice, "O sovereigns of men, let each one of you at his pleasure depart to his respective kingdom. I am fully gratified. May you

सर्व्वे भवन्तः पश्यन्तु कार्य्यं विषयरक्षणं ।
भ्रष्टो हि विषयाद्राजा मृतकल्पः प्रदृश्यते ॥ 5 ॥
तस्मात् स्वविषये रक्षा कर्त्तव्या भूतिमिच्छता ।
यज्ञैर्नावाप्यते स्वर्गो रक्षणात् प्राप्यते यथा ॥ 6 ॥
यथा हि पुरुषः कुर्य्यात् शरीरे यत्नमुत्तमं ।
वसनाद्यैरुपायैस्तु तथा राज्ये नराधिपः ॥ 7 ॥
अनागतविधानञ्च कर्त्तव्यं विषये नृपैः ।
आगमश्चापि कर्त्तव्यो यथा दोषो न जायते ॥ 8 ॥

prosper,—may you obtain lasting felicity. Let each of you turn his attention to the preservation of his own state: a king fallen from his throne appears like one dead; wherefore the protection of their own possessions should be regarded by all those desirous of stable grandeur. Heaven is not so effectually obtained by sacrifice, as by preserving (one's people). As a person carefully preserves his body by clothing and other methods, so ought a king to preserve his kingdom. Future contingencies should be foreseen by a king in the management of his affairs, nor should he be unacquainted with past events, that there be no fault in his administration." Thus did

एवं समादिशद्राज्ञो राजा श्रुत्वा च तन्नृपाः ।
अन्योन्यं संविदं कृत्वा प्रयाताः सर्व्वतो दिशः । 9 ॥
समाप्तदीक्षानियमः पत्नीगणसमन्वितः ।
संप्रहृष्टमना भूत्वा राजा दशरथस्तदा । 10 ॥
गतेषु पार्थिवेन्द्रेषु ससभ्यबलवाहनः ।
प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् । 11 ॥
ततः कालस्य महत ऋष्यशृङ्गः समुत्सुकः ।
प्रययौ शान्तया सार्द्धं ब्राह्मणैश्च कृतात्मभिः । 12 ॥
अन्वीयमानो राज्ञा वै सानुयात्रेण धीमता ।
वशिष्ठेन च धीरेण तथा पौरजनेन च । 13 ॥

D*u*sh*a*-r*u*th*a* admonish the kings. They having heard the advise, and taken counsel together, departed in every direction.

They being gone, and the vow called Deeksha being finished, the happy D*u*sh*a*-r*u*th*a*, with pleased mind, attended by his wives, and preceded by the excellent twice born, returned to his palace with his counsellors, and his whole court. After some time R*i*shy*a*-shring*a* highly pleased, departed with Shanta and the learned brahmans. Accompanied by the wise king with his train, and by V*u*sh*i*shth*a* the sage, and the inhabitants of the city,

यानेन महता शान्ता कम्बलावततेन च ।
गोभिः श्वेतैः प्रयुक्तेन प्रेष्यवर्गान्वितेन च । 14 ॥
संगृह्य रत्नं सुबहु मणिरत्नगजाविकं ।
विविधैश्चाप्यलङ्कारैर्भूषिता श्रीरिवापरा । 15 ॥
मुदा परमयोपेता प्रययौ वरवर्णिनी ।
भर्त्तारमनुसंरक्ता पौलोमीव पुरन्दरं । 16 ॥
उषित्वा सुखवासं सा सर्व्वकामप्रपूजिता ।
लालिता ज्ञातिभिश्चापि तथा स्त्रीभिश्च सर्व्वशः । 17 ॥
श्राविता वनवासञ्च भर्त्रा सा च शुभानना ।
तमेव मन्यते साधु तथातिसुखिता सती । 18 ॥

with numerous vehicles covered with woollen cloth, and drawn by white oxen. Having obtained many jewels and precious gems, together with elephants, and sheep, the fair Shanta attended by her pages, and adorned with various ornaments, like another Shree, departed with great joy, delighted with her husband, as Poulomee with *Poorundura*. Dwelling in happiness and possessed of every thing desirable, surrounded by her women and relatives, the beautiful, happy, and chaste Shanta, reminded by her husband of a forest residence, joyfully acquiesced in his wish.

सान्तःपुरो नृपश्चापि सोऽनुगच्छन्महाव्रतं ।
ऋषिपुत्त्रं महाभागं शान्ताञ्चैवात्मजां शुभां । 19 ॥
ऋषिपुत्त्रस्य वचनात्ततो वासे प्रकल्पिते ।
सुखवासाः स्म गच्छन्ति सर्व्वकामैः प्रपूजिताः । 20 ॥
ततोऽभिगम्य राजानमृषिपुत्त्रः प्रतापवान् ।
समनुज्ञापयामास निवर्त्तस्व नृपेति तं । 21 ॥
ऋषिपुत्त्रवचः श्रुत्वा राजा सान्तःपुरस्तदा ।
उच्चैःप्ररुदितस्तत्र वचनञ्चेदमब्रवीत् । 22 ॥
कौशल्याञ्च सुमित्राञ्च कैकेयीञ्च यशस्विनीं ।
सर्व्वाः सुदृष्टां कुरुत शान्तां दुर्लभदर्शनां । 23 ॥

The king with his family accompanied the great observer of religious rites, the fortunate son of the sage, and his own daughter the fair Shanta. These, dwelling in happiness, set forward at the word of *Rishya-shringa*. The mighty son of the sage then going to the king intreated him, saying, "Return, O lord of men." Hearing the words of the sage's son, the king with those of the inner apartment wept aloud, and said to Koushulya, *Soomitra*, and Kikeyee, "Feast your eyes with beholding Shanta, a sight of whom will soon be difficult to obtain." Then all embracing Shanta, whose eyes were suffused with tears, poured benedictions on the twice born and his consort,

तत आलिङ्ग्य ताः सर्व्वाः श्रान्तां बाष्पाविलेक्षणां ।
ऊचुः स्वस्त्ययनान्यस्य स्वभार्य्यस्य द्विजस्य ताः । 24 ॥
वायुश्चाग्निश्च सोमश्च पृथिवी सरितो दिशः ।
वने रक्षन्तु सततं त्वां भर्तृव्रतचारिणीं । 25 ॥
श्वशुरः पूजनीयस्ते स हि मान्यो विशेषतः ।
पूजाभिरनुकूलाभिरग्निशुश्रूषणादिभिः । 26 ॥
भर्त्ता च पूजनीयस्ते सर्व्वावस्थास्वनिन्दिते ।
प्रियवादेन रहसि भर्त्ता स्त्रीणां हि दैवतं । 27 ॥
प्रेषयिष्यति राजा च कुशलार्थं तवानघे ।
ब्राह्मणान्नित्यशः पुत्रि सोत्सुकाभूः कदाचन । 28 ॥

"May Vayoo, *Ugni*, *Soma*, Prithivee, *Surit*, and *Dish*[1] constantly preserve thee in the forest, thou faithful spouse, observant of every duty. Thy husband's father demands thy respectful attention, for he is truly venerable. Thy husband, at all times the object of veneration, O thou undespised one, must be honoured by respectful homage, assiduous attention, and a due regard to the sacrific fire, and the sacred ceremonies; and, in private, by the language of affection. The husband is the deity of his wives. The king will constantly send brahmans, O sinless one, to thine abode to enquire after

1 The regents of the wind, the fire, the moon, the earth, the rivers, and the points of the compass.

एवं शान्तां समाश्वास्य मूर्द्ध्न्युपाघ्राय चासकृत ।
न्यवर्त्तन्त ततः सर्व्वाः स्त्रियो राज्ञा प्रचोदिताः । 29 ॥
प्रदक्षिणं द्विजश्रेष्ठं कृत्वा राजा स वीर्य्यवान् ।
व्यादिशत् सैनिकान् कांश्चिदृष्यशृङ्गाय धीमते । 30 ॥
अभिवाद्य स राजानमुवाच द्विजसत्तमः ।
स्वस्ति तेऽस्तु महाराज धर्म्मेणाराधय प्रजाः । 31 ॥
एवमुक्त्वा स राजानं ययावृषिसुतस्तदा ।
अदृश्यस्तु यदा विप्रस्तदा राजा न्यवर्त्तत । 32 ॥
प्रविष्टश्च पुरीं राजा नागरैश्चाभिनन्दितः ।
न्यवसत्तत्र स्वपुरे पुत्रजन्मप्रतीक्षकः । 33 ॥

thy welfare ; be chearful, O daughter, at all times." Having thus encouraged Shanta, and repeatedly kissed her, all the women returned, at the command of the king. Having circumambulated the excellent twice born one, the wise R*i*shy*a*-shr*i*ng*a*, the heroic king, ordered a few troops to accompany him. He, bowing to the monarch, said, "May prosperity attend thee, O king. Govern thy subjects with justice." Having said this to the king, he departed. The monarch too, when he had lost sight of the brahman, returning to his own city amidst the congratulations of the citizens, abode there, expecting the birth of a son.

ऋष्यशृङ्गो ऽपि तेजस्वी प्रययौ क्रमशस्तदा ।
लोमपादस्य नगरीं रम्यां चम्पकमालिनीं ॥ 34 ॥
श्रुत्वैव लोमपादो ऽपि तमायान्तमृषिन्तदा ।
सब्राह्मणः सहामात्यः प्रत्युद्गम्य तदाब्रवीत् ॥ 35 ॥
स्वागतन्ते द्विजश्रेष्ठ दिष्ट्यासि कुशली मुने ।
इहागतो महाबाहो सभार्य्यः सपरिच्छदः ॥ 36 ॥
पिता ते कुशलो ब्रह्मन् प्राहिणोन्नित्यशश्च सः ।
कुशलार्थं तव विभो सभार्य्यस्य विशेषतः ॥ 37 ॥
स्वलङ्कृतञ्च नगरं कारयामास बुद्धिमान् ।
एतदर्थमृष्यशृङ्गस्य राजा हृष्टेन चेतसा ॥ 38 ॥

By easy journies, the illustrious *Rishya-shringa* arrived at *Chumpuka-malinee* the delightful city of Loma-pada. Hearing of his approach, Loma-pada, going to meet him, attended by his courtiers, and the brahmans, said, "O twice born, has your journey been pleasant? Is it well with you? You are come, O sage of mighty arm, with your spouse and your whole family. Your father, O brahman, is well, and has constantly sent to enquire after your welfare, O my lord, and that of your spouse, in the most particular manner. The wise king then with gladdened mind adorned his city in

ऋष्यशृङ्गः प्रहृष्टस्तु सह राज्ञा पुरोत्तमं ।
पुरोहितेन सत्कृत्य पूजितः प्रविवेश ह । 39 ॥
एवं स न्यवसत्तत्र द्विजपुत्त्रः प्रतापवान् ।
राज्ञा सान्तःपुरेणैवं पूज्यमानो यथाक्रमं । 40 ॥
ऋष्यशृङ्गे तु संप्राप्ते राजा ब्राह्मणमब्रवीत् ।
ऋषेर्गच्छ समीपं त्वं निवेदय च सुव्रतं । 41 ॥
आगतं परमोदारमृष्यशृङ्गं दुरासदं ।
ऋषये सुव्रताय त्वं काश्यपायात्मसम्भवं । 42 ॥
अभिवाद्यैव शिरसा सत्कृते द्विजसत्तमं ।
प्रसाद्य च सुतार्थं मे सर्व्वारम्भं यथात्मना । 43 ॥

honour of R*ishya*-shr*inga*, who, welcomed by the priest with the accustomed honours, joyfully entered the city, accompanied by the king. There the mighty son of the twice born one dwelt, continually honoured by the king and all his court.

After R*ishya*-shr*inga* had arrived, the king commanded a brahman, "Go to the most eminent sage, and bowing the head with the utmost reverence, with every degree of respect due from me and his son, acquaint the divine sage, the descendant of K*ushyupa*, that his son; the generous, the incomparable R*ishya*-shr*inga* has arrived here. At these words of the king, the

श्रुत्वैव राज्ञो वचनं तदा स द्विजसत्तमः ।
जगाम तत्र यत्रासौ वर्त्तते कश्यपात्मजः । 44 ॥
प्रसाद्य च द्विजश्रेष्ठं शिरसाभिप्रणम्य च ।
अब्रवीत्प्रसृतं वाक्यं राज्ञा यदभिचोदितं । 45 ॥
पुत्रस्ते समनुप्राप्तो यज्ञं कृत्वा महायशाः ।
राज्ञो दशरथस्यैव श्वशुरस्य महात्मनः । 46 ॥
पूर्व्वमेव हि तत्सर्व्वं श्रुत्वा सम्बन्धकं कृतं ।
यज्ञकर्म्म च वीरस्य राज्ञो दशरथस्य तत् । 47 ॥
श्लाघनीयस्तु सम्बन्धी राजा देवसमो हि सः ।
ततो महर्षिर्भगवांस्तस्य राज्ञो महात्मनः । 48 ॥
श्रुत्वा तु वचनन्तस्य द्विजस्य सुमहायशाः ।
गमने मतिमाधत्त पुत्रस्यानयने तदा । 49 ॥

eminent twice born went to the abode of the son of *Kushyupa*, and having duly saluted the most excellent sage, he bowed his head and distinctly repeated the message sent by the king, "Thy son is arrived, having finished the sacrifice of his father-in-law, the great *Dusha-rutha*. Having before received a full account of the nuptial union which had been formed, and of the sacrifice performed by the illustrious hero, *Dusha-rutha*, the great sage, the divine one, hearing from the mouth of the brahman the words of the king his worthy relative, equal to the gods, resolved upon going to bring home

स हि शिष्यवृतस्तत्र प्रयातो द्विजसत्तमः ।
लोमपादस्य नगरीं रम्यां पुत्रं दिदृक्षया । 50 ॥
संपूज्यमानो धर्म्मात्मा ग्रामैर्घोषैश्च सर्व्वशः ।
भक्ष्यभोज्यमुपादाय नरास्तं समुपागमन् । 51 ॥
किङ्कराः समुपातिष्ठन् रात्रिन्दिवमतन्द्रिताः ।
ऊचुः प्रणम्य शिरसा किं मुने करवामहे । 52 ॥
तानब्रवीत् स विप्रेन्द्रः सर्व्वानेव समागतान् ।
किमर्थं क्रियते पूजा श्रोतुमिच्छामि तत्त्वतः 53 ॥
तत ऊचुर्महात्मानं सम्बन्धी ते नराधिपः ।
तस्याज्ञा क्रियते ब्रह्मन् व्येतु ते मानसो ज्वरः । 54 ॥

his son. After this the excellent twice born one, attended by his disciples, departed for the pleasant city of Loma-pada, full of desire to behold his son. On the way he was every where honoured in the most respectful manner by the cow-herds and villagers: the poeple came to him continually, bringing food of various kinds. Servants attended him day and night without sleep, bowing their head, and saying, "O sage, what shall we do?" The lord of brahmans said to those attending him, "Why are those honours paid to me? I wish to hear the truth." They answered the great one, "O brahman we

श्रुत्वा तेषान्तु वचनं मनसो ह्लादनं शुभं ।
प्रसादमगमद्ब्राह्मः सहामात्यपुरस्य सः । 55 ॥
विभाण्डकवचः श्रुत्वा किङ्करा हृष्टमानसाः ।
त्वरिता जग्मुराख्यातुं राज्ञश्च प्रियदर्शिनः । 56 ॥
तच्छ्रुत्वा वचनन्तेषां मनसः प्रीतिवर्द्धनं ।
मन्त्रिभिः सह धर्म्मात्मा प्रत्युद्गम्य नराधिपः । 57 ॥
दृष्ट्वा तु मुनिशार्दूलं प्रणम्य च पुनःपुनः ।
अद्य मे सफलं जन्म दर्शनात्तव सुव्रत । 58 ॥

are performing the command of your relative, the sovereign of men. Dismiss anxiety from your mind." The sage having heard these pleasing, exhilerating words, pronounced a benediction on the king and his courtiers, and his city. The beloved servants of the king upon hearing the words of V*i*bhand*uka*, with joyful hearts, speedily returned to announce the tidings.

On receiving the intelligence dilating the soul with pleasure, the virtuous sovereign of men rose, with his counsellors, and went out to meet the chief of sages. Beholding the venerable sage, the king repeatedly made obeisance, saying, "O virtuous one, this day, by the sight of thee, is the design of

तथेति च स राजानमुवाच द्विजसत्तमः ।
मा भद्व्यन्ते राजेन्द्र प्रसन्नोऽस्मि तवानघ । 59 ।।
ततः प्रसन्नो नृपतिः पुरस्कृत्य द्विजोत्तमं ।
प्राविशन्नगरीं श्रीमानन्वितः सर्व्वमङ्गलैः । 60 ।।
स्वलङ्कृतं गृहञ्चैव प्रवेशयदरिन्दमः ।
पुरोहितेन सहितः प्रगृह्यार्घ्यं समाद्रवत् । 61 ।।
अभिवाद्य पुनश्चैव न्यायतः प्रतिपूज्य च ।
अलङ्कारैः समभ्यर्च्य महात्मानं जितेन्द्रियः । 62 ।।

my birth fully accomplished." "Thus be it" replied the most eminent twice born to the king; "entertain no fear of me, O sinless sovereign of kings; I am propitious" Thus favoured, the happy monarch, giving the precedence to the most excellent twice born, entered the city, surrounded by every good. The conqueror of enemies then, with the priest, conducted the sage to the well-adorned palace, and taking the *Urghya*, he bowing even to his feet, according to the ordinance, drew near to the great, self-subdued, placid, all accomplished sage, impressed with auspicious marks; and presented him with the customary ornaments. All then drawing near, stood be-

शान्तां सर्व्वगुणोपेतां सर्व्वलक्षणलक्षितां ।
तस्थुः प्राञ्जलयः सर्व्वे समासाद्य द्विजोत्तमं ॥ 63 ॥
ततः शान्तां पुरस्कृत्य ताः स्त्रियः समलङ्कृताः ।
न्यवेदयन्त विप्राय स्नुषेयन्तव मानद ॥ 64 ॥
प्रतिगृह्य स तां शान्तां समालिङ्ग्य च धर्म्मवित् ।
अङ्के निवेश्य च तदा विस्मयं परमं गतः ॥ 65 ॥
द्विजोत्सङ्गात्समुत्थाय साभिवाद्य तदा द्विजं ।
प्राविशत् प्राञ्जलिर्भूत्वा श्वशुरस्य समीपतः ॥ 66 ॥
सोऽनुजज्ञे च तां शान्तां राजानञ्चैव योषितः ।
प्रायश्चित्तञ्च कृतवान् पुत्रस्य द्विजसत्तमः ॥ 67 ॥

fore him with joined hands. Then the beautifully adorned females, putting Shanta before, addressed the brahman, "O thou conferring honour, this is the spouse of thy son. The sage acquainted with every virtue, full of astonishment, embracing Shanta, pressed her to his bosom. Rising, and bowing even to the feet of the twice born one, she stood near her father-in-law, with joined hands. The most eminent twice born one having returned the acknowledgments of Shanta, and the rest of the women, and the king, performed

ततस्त्वृषिवरस्तत्र तेन राज्ञाभिपूजितः ।
महर्षिभिः पूज्यमानः ससुतश्च वनं ययौ ॥ 68 ॥
पित्रा चैव यथाकालं स संपृष्टो महात्मना ।
सर्व्वमावेदयामास पित्रे वृत्तमशेषतः ॥ 69 ॥
स चापि सुभृशं प्रीतस्तच्छ्रुत्वा पुत्रभाषितं ।
यज्ञवृत्तमशेषेण हविषस्तस्य चोद्भवं ॥ 70 ॥
अनावृष्ट्याञ्च घोरायां देवस्यापि प्रवर्षणं ।
लोमपादस्य विषये पूजां पुत्रस्य चोत्तमां ॥ 71 ॥

the expiatory ceremony for his, son.[1] After this, adored by the king, and revered by the great sages, he with his son, retired to the forest.[2]

Being on a time interrogated by his great father, R*i*shy*a*-shr*i*ng*a* related to him the whole of what had happened. He, pleased, having heard his son relate the particulars respecting the king's sacrifice—the production of the lacteous food—the clouds giving rain in the dreadful drought—the great respect

1 R*i*shy*a*-shr*i*ng*a* was a brahman, and Shanta the daughter of a Kshutr*i*y*a*. This was, therefore, expedient for the father after acknowledging the nuptials of his son.

2 The text from this place to the foot of page 214 is to be found only in the copies of the Gour*a* pund*i*ts and not in those of the south or west.

वध्वाश्च लाभं शान्ताया रूपवत्या धनस्य च ।
लोमपादेन सम्बन्धं राज्ञा दशरथेन च । 72 ॥
राज्ञो दशरथस्यापि यज्ञ इष्टवतस्तथा ।
सुकृतस्य फलं जातं प्रत्यक्षं भुवि दुर्लभं । 73 ॥
प्रकृत्या पुण्यशीलस्य भूय एव तदाभवत् ।
धर्म्मानृशंस्यसत्येषु पुण्ये चाभिरतं मनः । 74 ॥
अवाप्तं चात्मनो मेने लोके जन्म समुद्भवं ।
तदावाप्य फलं पुण्यं सुकृतस्य स्वकर्म्मणः । 75 ॥
राजापि धर्म्मेण तदा रञ्जयन् सुनयैः प्रजाः ।
इक्ष्वाकुराजवंशस्य दीप्तां प्रावर्द्धयच्छ्रियं । 76 ॥

shewn to his[1] son in the kingdom of Lom*a*-pad*a*—his obtaining the beautiful Shanta for his spouse—his obtaining abundance of wealth—his connection with king Lom*a*-pad*a* and D*u*sh*a*-r*u*tha—the sacrifice of the devout king D*u*sh*a*-r*u*tha, and the present fruit of this well performed deed, scarcely obtainable on earth—the mind of him by nature inclined to virtue, and eminent in holiness, was afresh excited to the practice of purity and truth. Having obtained this fruit of his well performed actions—and of his own virtue, he viewed his birth among men as a rich acquisition.

The king (D*u*sh*a*-r*u*th*a*) by virtue and strict justice conferring felicity on his people, increased the renown of *Ikshwakoo*'s race. Eminent in truth

[1] His, i. e. R*i*shy*a*-shr*i*nga's.

यशसा रञ्जयन् लोकान् कृतात्मा सत्यधर्म्मवित् ।
धर्म्ममेव च सत्यञ्च संपश्यन् जीविते फलं । 77 ॥
तिस्रो महिष्यस्तास्तस्य राजर्षेरभवन् पुरा ।
शीलवत्योऽनुरूपाश्च रूपेणाप्सरसां समाः । 78 ॥
कौशल्या सदृशी तत्र कैकेयी चाभवत् शुभा ।
सुमित्रा वामदेवस्य बभुव करणीसुता । 79 ॥
तासां प्रजज्ञिरे पुत्राश्चत्वारोऽमिततेजसः ।
रामलक्ष्मणशत्रुघ्नभरता देवरूपिणः । 80 ॥
ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः ।
ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ । 81 ॥

and piety, by his fame delighting his subjects, he, receiving the accomplishment of his desires, beheld even in his life-time virtue and truth prevailing, as the fruit of his actions. This royal sage had three queens, beautiful, of excellent disposition, in elegance of form rivalling the *Upsuras*; Koush*u*lya esteemed by him as another self, the fair Kikeyee, and Soom*i*tra, the adopted daughter of Vam*a*-dev*a*. Of these were born four god-like sons of boundless energy, Ram*a*, Lukshm*u*n*a*, Sh*u*troogh*na*, and Bh*u*r*u*ta.

The sacrifice ended, the six seasons[1] again revolved their round;

1 The H*i*ndoos reckon six seasons in the year, of two months each.

नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ।
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह । 82 ॥
प्रोद्यमाने जगन्नाथं सर्व्वलोकनमस्कृतं ।
कौशल्याजनयद्रामं दिव्यलक्षणसंयुतं । 83 ॥

Afterwards, in the course of the twelve months, on the ninth lunar day of Chitra, under the Nukshutra[1] *Uditi*, five planets being in fortunate signs,[2] in the *Lugna Kurkuta*,[3] when the moon was rising in *Vrihusputi*, the music of the Doondoobhis sounding, Koushulya brought forth her son, Rama, the

1 The Hindoos beside the common division of the Zodiac into twelve signs, divide it into twenty seven Nukshutras, two and a quarter of which are included in each sign: each Nukshu*tra* has its appropriate name.

2 Viz. The Sun, Mungul, Saturn, *Vrihusputi*, and Shookra; of these, Rovi or the sun, was in Aris; Mungul in *Mukura*, or the sea monster; Saturn in Libra, *Vrihusputi* in Cancer, and Shookra in Pisces. These situations are called respectively the *Oochcha*, or the culminating point of these planets.

3 The twelve signs are called *Lugnas*, when considered as rising above the horizon in the course of the day. The *Lugnas* have the same name as the signs. The duration of a *Lugna* from the first rising of any sign, till the whole be above the horizon. *Kurkuta* means Cancer.

विष्णोरर्द्धं महाभागं पुत्रमैक्ष्वाकुनन्दनं ।
लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनं । 84 ॥
कौशल्या शुशुभे तेन पुत्रेणामिततेजसा ।
यथा वरेण देवानामदितिर्वज्रपाणिना । 85 ॥
भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः ।
साक्षाद्विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः । 86 ॥

lord of the world, adored by the whole universe, possessed of every divine mark, of mighty arm, with eyes and lips of sanguine hue, a moiety of *Vishnoo* himself, the source of joy to *Ikshwakoo's* race. Koushulya was rendered illustrious by this son of boundless spower, as *Uditi*[1] by *Bujra*-pani[2] the chief of the gods. Of Kikeyee was born Bh*uruta* the truly valiant, possessed of every

1 *Uditi* was the daughter of D*uksha*, and the mother of the gods.

2 B*ujra* pan*i*, "grasping the thunder bolt in his hand," a name of *Indra.*

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत्सुतौ ।
वीरौ सर्व्वास्त्रकुशलौ विष्णोरर्द्धसमन्वितौ । 87 ॥
पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः ।
सार्पे जातौ तु सौमित्री कुलीरेऽभ्युदिते रवौ । 88 ॥
राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक् ।
गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः । 89 ॥

grace, and a fourth part of the ever-present V*i*shnoo. Soom*i*tra also brought fourth her two sons L*u*kshm*u*na and Sh*u*troogh*n*a, heroes skilful in the use of every weapon, and sharing in the deity of V*i*shnoo. The natal hour of Bh*u*r*u*ta was in the N*u*kshutr*a* Pooshy*a*, and in the L*u*gn*a* Meen*a*.[1] The two sons of Soom*i*tra were born in the N*u*kshutr*a* S*u*rp*a*;[2] at the moment in which the sun rose in Cancer.

Thus were separately brought forth the four accomplished sons of the king,

[1] Pisces.

[2] S*u*rp*a* the serpent. The regent of the N*u*kshutr*a* *U*shlesha is supposed to be in the form of a serpent. If a H*i*ndoo be attacked with a fever, or any particular disease, when the moon is in this N*u*kshutr*a*, he makes a figure in the form of a serpent, and performs certain appointed ceremonies to ensure his recovery.

जगुः कलञ्च गन्धर्व्वा ननृतुश्चाप्सरोगणाः ।
देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् । ९० ॥
उत्सवश्च महानासीदयोध्यायां जनाकुलः ।
रथ्याश्च जनसंबाधा नटनर्त्तकसंकुलाः । ९१ ॥
गायनैश्च विराविण्यो वादनैश्च तथापरैः ।
विरेजुर्व्विपुलास्तत्र सर्व्वरत्नसमन्विताः । ९२ ॥
प्रदेयांश्च ददौ राजा सूतमागधवन्दिनां ।
ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः । ९३ ॥

resembling each other, and united like (the stars) Proshth*a*-pud*a*.[1] On this occasion the G*u*ndh*u*rv*a*s sung melodiously, and the *U*ps*u*r*a*s danced; the divine Doondoobh*i*s played, and a shower of flowers fell from the sky. In *U*yodhya there was a general rejoicing throughout all ranks of people. Filled with rope dancers, and vast multitudes of people, and by dancers attended with vocal and instrumental music, the areas, decorated with a variety of jewels, exhibited a festive scene. The king gave gifts to those who read the Soot*a*, and also to the genealogists, and panegyrists.[2] To the brahmans

1 The twenty fifth and twenty sixth N*u*ksh*u*tr*a*s are accounted double stations or stars, and are called Proshth*a*-pud*a*, agreeing in number with the four sons of D*u*sha-r*u*tha.

2 These men are still numerous. They are called Gh*u*tuk*a*s, and manage marriages, &c.

अतीत्यैकादशाहन्तु नामकर्म्म तथाकरोत् ।
ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतं । 94 ॥
सौमित्रं लक्ष्मणमिति शत्रुघ्नमपरं तथा ।
वशिष्ठः परमप्रीतो नामानि कुरुते तदा । 95 ॥
ब्राह्मणान् भोजयामास पौरजानपदानपि ।
अददद्ब्राह्मणानाञ्च रत्नौघममलं बहु । 96 ॥
तेषां जन्मक्रियादीनि सर्व्वकर्म्माण्यकारयत् ।
तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः । 97 ॥

he gave possessions and thousands of the bovine race. Eleven days having elapsed, the delighted V*ushishtha* named the great first born Ram*a*; the son of Kikeyee he called Bh*uruta*, and to the sons of Soum*itra* he gave the names of L*u*kshm*una* and Sh*utrooghna*.

After this, the king feasted the brahmans, the citizens, and the people of the whole country, presenting the brahmans with jewels in great abundance: thus did he perform all the natal rites of these his sons. Among these, Ram*a* the eldest continually creating pleasure in his father's heart, appeared conspicuous like a flag (on a tower): he was regarded (among others), as the self-existent

बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः ।
सर्व्वे वेदविदः शूराः सर्व्वे लोकहिते रताः । 98 ॥
सर्व्वे ज्ञानोपसम्पन्नाः सर्व्वे समुदिता गुणैः ।
तेषामपि महातेजा रामः सत्यपराक्रमः । 99 ॥
इष्टः सर्व्वस्य लोकस्य शशाङ्क इव निर्म्मलः ।
गजस्कन्धेऽश्वपृष्ठे च रथचर्य्यासु संमतः । 100 ॥
धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।
बाल्यात्प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्द्धनः । 101 ॥
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ।
सर्व्वप्रियकरस्तस्य रामस्यापि शरीरतः । 102 ॥

among beings. All were acquainted with the *Veda*, heroes, devoted to the happiness of men, all possessed of wisdom and every excellent quality; among them, however, *Rama* excelled in energy and real prowess; the delight of all, bright as the moon, expert in mounting the elephant, the horse, and the chariot, skilful in archery, and constantly devoted to filial obedience. *Lukshmuna*, the increaser of prosperity, from his infancy beloved of his elder brother, the delight of mankind, endeared himself to *Rama*, by willingly performing whatever was pleasing to him. *Lukshmuna* the abode of prosperity was to *Rama* like another self; without him that most excellent one did not even sleep,

लक्ष्मणो लक्ष्मिसम्पन्नो वहिः प्राण इवापरः ।
न च तेन विना निद्रां लभते पुरुषोत्तमः ॥ 103 ॥
मिष्टमन्नमुपानीतमश्नाति न हि तं विना ।
यदा हि हयमारूढो मृगयां याति राघवः ॥ 104 ॥
अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन् ।
भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ 105 ॥
प्राणैः प्रियतरो नित्यं तस्य चासीत्तथाप्रियः ।
स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ 106 ॥
बभूव परमप्रीतो देवैरिव पितामहः ।
ते यदा ज्ञानसम्पन्नाः सर्व्वे समुदिता गुणैः ॥ 107 ॥

or partake of the least delicacy. Whenever Raghu*va*, mounted on horseback, engaged in the chase, Lukshm*una* remanied with his bow near to preserve him. The younger brother of Lukshm*una*, Sh*utrooghna*, was dearer than life to Bh*uruta*, and was beloved by him with equal affection; and by these four affectionate and fortunate sons, was D*usha-rutha* beloved, even as Br*u*hma by the gods. From these youths, accomplished in knowledge, adorned with every excellence, modest, renowned, wise, and prudent, D*usha-rutha* the father of

ह्रीमन्तः कीर्त्तिमन्तश्च सर्व्वज्ञा दीर्घदर्शिनः ।
तेषामेवंप्रभावाणां सर्व्वेषां दीप्ततेजसां । 108 ॥
पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।
ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः । 109 ॥
पितृशुश्रूषणरता धनुर्व्वेदे च निष्ठिताः ।
स्वगुणै रञ्जयामासुः सर्व्वे ऽप्यतिमनोहराः ।
पौरजानपदांश्चैव बहूंश्चान्यान्प्रभावतः । 110 ॥

इत्यार्षे रामायणे आदिकाण्डे वाल्मीकीये दशरथपुत्त्रजन्म ।

these valiant heroes derived joy equal that of him who presides in the mansions of Bru*h*ma.

Those, superior among men, as the tyger among beasts, affectionately regardful of their father, attached to the study of the Ved*a*, eminent in archery, and inexpressibly engaging, by their virtues became the delight of the citizens, and the whole kingdom.

Thus far the Section describing the birth of the sons of *Dusha-rutha*.

पुत्रत्वन्तु गते विष्णौ राज्ञस्तस्य महात्मनः ।
उवाच देवताः सर्व्वाः स्वयम्भुर्भगवानिदं । 1 ॥
सत्यसन्धस्य वीरस्य सर्व्वेषां नो हितैषिणः ।
विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः । 2 ॥
मायाविदश्च शूरांश्च वायुवेगसमान् जवे ।
नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान् । 3 ॥
असंहार्य्यानुपायज्ञान् दिव्यसंहननान्वितान् ।
सर्व्वास्त्रगुणसंपन्नानमृतप्राशनानिव । 4 ॥

SECTION XVI.

Vishnoo having become the son of this great monarch, the divine self-existant, thus addressed all the gods: "For *Vishnoo*, engaged in a just undertaking for the sake of all, create mighty companions capable of assuming any form, skilled in the arts of illusion, valiant, swift as the wind, acquainted with the dictates of virtue, and endowed with understanding, in power equal to *Vishnoo*, invulnerable, fertile in stratagem, invested with divine bodies, acquainted with the nature of all weapons; immortal as those who feed on ambrosia. From the

अप्सरःसु च मुख्यासु गन्धर्व्वाणान्तनूषु च ।
यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च ॥ 5 ॥
किन्नरीणाञ्च गात्रेषु वानरीणान्तनूषु च ।
सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान् ॥ 6 ॥
पूर्व्वमेव मया सृष्टो जाम्बवानृक्षपुङ्गवः ।
जृम्भमाणस्य सहसा मम वक्त्रादजायत ॥ 7 ॥
ते तथोक्ता भगवता तत्प्रतिश्रुत्य शासनं ।
जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥ 8 ॥
ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः ।
चारणाश्च सुतान् वीरान् ससृजुर्व्वनचारिणः ॥ 9 ॥

bodies of the chief *Upsuras*, the *Gundhurvas*, the daughters of the *Yukshas*, and the Hydras; from the bears, the *Vidyadhurees*, the *Kinnurees*, and the female monkeys,—procreate sons, monkey-formed, in power equal to yourselves. From the mouth of me, wide gaping, has Jamboovan the mighty bear been already produced."

Thus addressed by the divine one, the celestials produced a progeny, of monkey form. The great sages, the *Siddhas*, the *Vidyadhuras*, the Hydras,

वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमात्मजं।
सुग्रीवं जनयामास तपनस्तपताम्वरः। 10 ॥
बृहस्पतिस्त्वजनयत्तारं नाम महाकपिं।
सर्व्ववानरमुख्यानां बुद्धिमन्तमनुत्तमं। 11 ॥
धनदस्य सुतः श्रीमान् वानरो गन्धमादनः।
विश्वकर्म्मा त्वजनयन्नलं नाम महाकपिं। 12 ॥
पावकस्य सुतः श्रीमान् नीलो ऽग्निसदृशप्रभः।
तेजसा यशसा चैव वीर्य्यादप्यतिवीर्य्यवान्। 13 ॥

and the Charunas [1] produced sons, sylvan heroes. *Indra* then gave birth to Vali his own son, sovereign [2] of the simian tribes, in splendor equalling his illustrious sire. Tupuna, supremely fervid, begat Soogreeva. Vrihusputi gave the birth to the wise, the peerless Tara, the mighty ape, chief in renown amidst the monkey tribe. The son of Dhunuda [3] was the fortunate Gundha-maduna. Vishwa-kurma [4] begat the mighty ape, by name Nula. The son of Pavuka [5]

1 The panegyrists of the gods.

2 Soorya, the sun.

3 Koovera, the god of riches.

4 The Architect, and chief mechanic of the gods; the patron of mechanic arts. He is annually worshipped by the Hindoo mechanics on the

5 *Ugni*, the god of fire.

रूपद्रविणसंपन्नावश्विनौ रूपसंमतौ ।
मैन्दञ्च द्विविदञ्चैव जनयामासतुः स्वयं । 14 ॥
वरुणो जनयामास सुषेणं नाम वानरं ।
शरभञ्जनयामास पर्ज्जन्यस्तु महाबलः । 15 ॥
मारुतस्य सुतः श्रीमान् हनूमान्नाम वानरः ।
वज्रसंहननोपेतो वैनतेयसमो जवे । 16 ॥
सर्व्ववानरमुख्येषु बुद्धिमान् बलवानपि ।
ते सृष्टा बहुसाहस्रा दशग्रीववधोद्यताः । 17 ॥

was Neel*a* the fortunate, resplendant as the fire, the hero surpassing in energy, fame and valour. The *Ushwinas*,[1] admired for beauty and agility, begat Mind*a* and Dwi*vida*. *Vuroona*[2] was the parent of the monkey *Sooshena*. Sh*uru*bh*a* the mighty, owed his birth to *Puryunya*.[3] The son of *Muroot* was H*u*nooman the fortunate, destructive as the thunder-bolt, as swift as Vin*uteya*,[4] excelling in wisdom and strength amidst the chief monkeys. These, a numerous host, ready to destroy the ten-headed, heroes of boundless energy,

1 *Ushwina*, and Koomar*a*, the physicians of Heaven, or the regents of medicine.
2 The god of the water.
3 The regent of the clouds.
4 *Guroora* the son of Vin*u*ta, and the sovereign of birds.

अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः ।
ते गजाचलसंकाशा वपुष्मन्तो महाबलाः ॥ 18 ॥
ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजज्ञिरे ।
यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः ॥ 19 ॥
अजायत समं तेन तस्य तस्य पृथक् पृथक् ।
गोलाङ्गूलेषु चोत्पन्नाः किञ्चिदुन्नतविक्रमाः ॥ 20 ॥
ऋक्षीषु च तथा जाता वानराः किन्नरीषु च ।
देवा महर्षिगन्धर्वास्तार्क्ष्याः पत्रा यशस्विनः ॥ 21 ॥
नागाः किंपुरुषाश्चैव सिद्धविद्याधरोरगाः ।
बहवो जनयामासुर्हृष्टास्तत्र सहस्रशः ॥ 22 ॥

puissant, able to assume any form, were thus created. These bears, monkeys, and Gopoochchhas,[1] in size equal to elephants or mountains, incarnate, of mighty prowess, were speedily brought into being. Each different god produced a son, in form, and habit, and strength, the exact resemblance of himself. From the cow-tailed race were produced such as were of superior strength. The gods, the great sages, the *Gundhurvas*, the Tarkshyas, the illustrious feathered race, the Hydras, the Kingpoorooshas,[1] the Siddhas, the

[1] Gopoochchha, the name of a particular species of monkeys, literally the cow-tailed.

[2] Kingpoorooshas, often called Koomaras. These are a kind of demi-gods with horse's heads, perhaps Centaurs.

चारणाश्च सुतान् वीरान् ससृजुर्व्वनचारिणः ।
वानरान् सुमहाकायान् सर्व्वान् वै वनचारिणः । 23 ॥
अप्सरःसु च मुख्यासु तथा विद्याधरीषु च ।
नागकन्यासु च तदा गन्धर्व्वीणां तनूषु च । 24 ॥
कामरूपबलोपेता यथा कामविचारिणः ।
सिंहशार्द्दूलसदृशा दर्पेण च बलेन च । 25 ॥
शिलाप्रहरणाः सर्व्वे सर्व्वे पर्व्वतयोधिनः ।
नखदंष्ट्रायुधाः सर्व्वे सर्व्वे सर्व्वास्त्रकोविदाः । 26 ॥

V*i*dyadh*u*r*a*s, the serpents, and the Char*u*n*a*s, pleased, wandering in the woods, procreated from the wombs of the chief female *Upsuras*, the V*i*dyadh*u*rees, the daughters of the hydras, and the female G*u*ndh*u*rv*a*s, innumerable sons, all of the simian race, sylvan heroes, of enormous bulk. These, able to assume any shape at their will, endued with power, in haughtiness and might equalling the tyger and the lion, could wield in combat rocks and mountains, and tremendously annoy the enemy with their nails and teeth. Skilled in every kind of weapon, they could remove the greatest

विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान् ।
क्षोभयेयुश्च वेगेन समुद्रं सरितांपतिं । 27 ॥
दारयेयुः क्षितिं पद्भ्यामाप्लवेयुर्महार्णवान् ।
नभस्तलं विशेयुश्च गृह्णीयुरपि तोयदान् । 28 ॥
गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ।
नर्दमानांश्च नादेन पातयेयुर्विहंगमान् । 29 ॥
ईदृशानां प्रसूतानि हरीणां कामरूपिणां ।
शतं शतसहस्राणि यूथपानां महात्मनां । 30 ॥
ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ।
बभूवुर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन् । 31 ॥

mountains, pierce the stoutest trees, and in swiftness put to shame *Sumoodra* the lord of rivers;[1] they could tear up the earth with their feet, cause the sea to overflow its bounds; and, mounting in the air, seize the very clouds; they could seize inebriated elephants, walking in the woods, and with their shout cause the feathered songsters to fall to the ground.

Thus were produced by millions, monkeys able to assume any form; chief among the great leaders of the simian tribes, who also begat a race of heroic monkey chiefs. Some of these remained by thousands in the parts inhabited

1 *Sumoodra*, the sea, which, the *Hindoos* say, flows with swiftness far superior to any river. Hence this allusion.

अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः ।
अन्ये नानाविधान् शैलान् काननानि च भेजिरे । 32 ॥
सूर्य्यपुत्रञ्च सुग्रीवं शक्रपुत्रञ्च बालिनं ।
भ्रातरावुपतस्थुस्ते सर्व्वे च हरियूथपाः । 33 ॥
नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ।
ते तार्क्ष्यबलसंपन्नाः सर्व्वे युद्धविशारदाः । 34 ॥
विचरन्तोऽर्द्दयन् सर्व्वान् सिंहव्याघ्रमहोरगान् ।
महाबलो महाबाहुर्व्वाली विपुलविक्रमः ।
जुगोप भुजवीर्य्येण ऋक्षगोपुच्छवानरान् । 35 ॥

by the bears, and others abode in different mountains and forests. The chief leaders of the herds of monkeys kept near the two brothers, Soogreev*a* the son of Soory*a*, and Balee the son of Shukr*a*, while others with Nul*a*, and Neel*a*, H*u*nooman, and the other great chiefs, equal in strength to Tarkshy*a*,[1] and eminent in war, ranged the woods, putting to flight lions, tygers, and huge serpents. The valorous, puissant Balee, of mighty arm, by his prowess protected the bears, the Gop*oo*chchh*a*s, and the monkeys. With

1 *Guroora.*

तैरियं पृथिवी शूरैः सपर्व्वतवनार्णवा ।
कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः । 36 ॥
तैर्मेघवृन्दाचलकूटसन्निभैर्महाबलैर्वानरयूथपाधिपैः ।
बभूव भूर्भीमशरीररूपैः समावृता रामसहायहेतोः । 37 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे वानरोत्पत्तिः ।

these heroes, imprinted with various marks, filled the earth with its mountains, forests, and seas: for the sake of assisting Ram*a* was the earth covered by these mighty simian chiefs, in appearance resembling the assembled clouds, and in size appalling all with terror.

Thus far the sixteenth Section, describing the production of the monkeys.

अथ राजा दशरथस्तेषां दारक्रियां प्रति ।
चिन्तयामास धर्म्मात्मा सोपाध्यायः सबान्धवः ॥ 1 ॥
तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ।
एतस्मिन्नेव काले तु विश्वामित्र इति श्रुतः ॥ 2 ॥
महर्षिरभ्यगाद्द्रष्टुमयोध्यायां नराधिपं ।
तस्य यज्ञो हि रक्षोभिस्तदा विलुलुपे किल ॥ 3 ॥
मायावीर्य्यबलोन्मत्तैर्धर्म्मकामस्य धीमतः ।
रक्षार्थं तस्य यज्ञस्य द्रष्टुमैच्छत स पार्थिवं ॥ 4 ॥

SECTION XVII.

After this, the great D*usha-rutha*, with his counsellors and friends, became anxious respecting the marriage of his four sons. While this great one was deliberating in the midst of his counsellors, the great sage, called V*i*shwa-m*itra*, came to *U*yodya to see the sovereign of men. The sacrifice of this wise and virtuous one, had been destroyed by the R*u*ksh*u*ses, intoxicated with their illusive powers, their valour, and strength; for the sake of preserving which, he desired to see the king.

न हि शक्नोत्यविघ्नेन समाप्तुं स मुनिः क्रतुं ।
ततस्तेषां वधार्थं स उद्यतस्तु तपोनिधिः । 5 ॥
विश्वामित्रो महातेजा ह्ययोध्यामभ्यगात्पुरीं ।
स राज्ञो दर्शनाकाङ्क्षी दृष्ट्वा द्वाःस्थानुवाच ह । 6 ॥
शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतं ।
तच्छ्रुत्वा वचनन्तस्य राज्ञो वेश्म प्रदुद्रुवुः । 7 ॥
संभ्रान्तमनसः सर्व्वे तेन वाक्येन चोदिताः ।
ते गत्वा राजभवनं विश्वामित्रमृषिन्तदा 8 ॥
प्राप्तमावेदयामासुर्नृपायेक्ष्वाकवे तदा ।
तेषान्तद्वचनं श्रुत्वा सपुरोधाः समाहितः । 9 ॥

Unable to complete the sacrifice without molestation, this most eminent ascetic, the illustrious V*i*shwa-m*i*tr*a*, eager for the destruction of the Raksh*u*ses, repaired to the city of *U*yodhya. Desirous of seeing the king, he addressed the porter, "Speedily convey intelligence that I, the son of Gadhee, of the race of Koush*i*k*a*, am here." Having heard these words, all at his command ran to the palace with minds full of veneration, and informed the king of *Ik*shwak*oo*'s race, that V*i*shwa-m*i*tr*a* the sage had now arrived. The king, hearing this, rose with his sacrificing priests, and went to meet the sage, rejoicing as *Indra* at the coming of Br*u*hma,

प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः ।
स दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतं । 10 ॥
प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत् ।
स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्म्मणा । 11 ॥
कुशलञ्चाव्ययञ्चैव पर्य्यपृच्छन्नराधिपं ।
पुरे कोषे जनपदे बान्धवेषु जनेषु च ।12 ॥
कुशलं कौशिको राज्ञः पर्य्यपृच्छत्सुधार्म्मिकः ।
अपि ते सन्नताः सर्व्वे सामन्ता रिपवो जिताः । 13 ॥
दैवञ्च मानुषञ्चैव कर्म्म ते साध्वनुष्ठितं ।
वशिष्ठञ्च समागम्य कुशलं मुनिपुङ्गवः । 14 ॥

and beholding the ardent, vow-performing, illustrious devotee, with joyful countenance, presented him with the *Urghya*. Receiving the *Urghya* of the king with the appointed ceremonies, he asked him in return about his prosperity never decaying.[1] Koush*ika*,[2] the truly virtuous, then asked the king, "Is all well in the city? the country? among thy friends and subjects? Are all the generals of the army prosperous? Are thine enemies subdued? Are duties divine and human completely performed?" The great sage, then drawing near, in due form asked V*ushishtha* and the other sages respecting their

[1] This word is added by way of compliment.

[2] V*ishwa-mitra*, the descendant of Koosh*ika*.

ऋषींश्च तान् यथान्यायं महाभाग उवाच ह ।
ते सर्व्वे हृष्टमनसस्तस्य राज्ञो निवेशनं । 15 ॥
विविशुः पूजितास्तेन निषेदुश्च यथार्हतः ।
अथ हृष्टमना राजा विश्वामित्रं महामुनिं । 16 ॥
उवाच परमोदारो हृष्टस्तमभिपूजयन् ।
यथामृतस्य संप्राप्तिर्यथा काले ऽभिवर्षणं । 17 ॥
यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै ।
प्रणष्टस्य यथा लाभो यथा हर्षमहोदयः । 18 ॥
तथैवागमनं मन्ये स्वागतं ते महामुने ।
कञ्च ते परमं कामं करोमि किमु हर्षितः । 19 ॥

welfare. They all with pleased mind entered the palace, and welcomed by the king, sat down in due order.

Afterward the great, the generous monarch, highly delighted, respectfully addressed the great sage Vishwa-*mitra*: " Thy coming, O great sage is grateful to me as the obtaining of ambrosia, as rain in due season, as the birth of a legitimate son to the childless, as the recovery of a thing irretrievably lost, as the dawning of mighty joy; such to me is thy auspicious visit, O great sage. What important wish of thine, O illustrious sage, shall I rejoiced

पात्रभूतो ऽसि मे ब्रह्मन् दिष्ट्या प्राप्तो ऽसि मानद ।
अद्य मे सफलं जन्म जीवितञ्च सुजीवितं । 20 ॥
यस्माद्विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम ।
पूर्व्वं राजर्षिशब्देन तपसा द्योतितप्रभः । 21 ॥
ब्रह्मर्षित्वमनुप्राप्तः पूज्यो ऽसि बहुधा मया ।
तदद्भुतमभूद्विप्र पवित्रं परमं मम । 22 ॥
शुभक्षेत्रगतश्चाहं तव सन्दर्शनात् प्रभो ।
ब्रूहि यत् प्रार्थितं तुभ्यं कार्य्यमागमनं प्रति । 23 ॥

perform? Thou O brahman art worthy to receive honour. O thou conferring dignity on all whom thou visitest, I have now obtained the full portion of felicity contained in my destiny; to day my birth has accomplished its full design; my life is become life indeed, because I have beheld the lord of brahmans. This day has my night[1] given way to a most auspicious dawn. Thou wast formerly known as a royal sage, but, rendered illustrious through sacred austerities, thou hast obtained the dignity of a sacred brahman. In every view thou art the object of adoration to me. O brahman, O my lord, this (visit) is astonishing, productive to me of abundant holiness. From the sight of thee have I obtained the fruit of a meritorious pilgrimage.

[1] "My night." i. e. This day has auspiciously dawned upon me. Instead of saying the morning dawns, the *Hindoos* constantly say that the night dawns, or gives way to the light.

इच्छाम्यनुगृहीतोऽहं तदर्थपरिवृद्धये।
कार्य्यस्य न विमर्शञ्च गन्तुमर्हसि सुव्रत ॥ 24 ॥
कर्त्ता चाहमशेषेण दैवतं हि भवान्मम।
मम चायमनुप्राप्तो महानभ्युदयो द्विज।
तवागमनजः कृत्स्नो धर्म्मश्चानुत्तमो द्विज ॥ 25 ॥
इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तं।
प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षं ॥ 26 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे विश्वामित्रागमनं।

Speak, I am ready to perform all thy desire; I am highly honoured by an opportunity of granting thy request. O fulfiller of sacred vows, it is not becoming for thee to return disappointed. Thou art my deity, and I am the devoted performer (of thy wish). O twice born one, the summit of my felicity is now attained. Holiness complete and incomparably meritorious accrues to me from thy visit."

Hearing from this wise one these humble words, grateful to the ear and cheering the mind, the sage, illustrious in virtue, fame, and excellence, was filled with joy.

Thus far the seventeenth Section, describing the visit of *Vishwa-mitra.*

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरं ।
हृष्टरोमा महातेजा विश्वामित्रो ऽभ्यभाषत । 1 ॥
सदृशं राजशार्दूल तवैव भुवि नान्यतः ।
महावंशप्रसूतस्य वशिष्ठव्यपदेशिनः । 2 ॥
यत्तु मे हृद्गतं वाक्यं तस्य कार्य्यस्य निश्चयं ।
कुरुष्व राजशार्द्दूल भव सत्यप्रतिश्रवः । 3 ॥
अहं नियममातिष्ठे विध्यर्थं पुरुषर्षभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ । 4 ॥

SECTION XVIII.

Having heard this ample and surprizing address from the supreme king, the mighty V*i*shwa-*mitra*, with his hair erect through joy, replied, "O chief of kings, there is no one on the earth equal to thee, descended from an illustrious family, and instructed by V*u*sh*i*shth*a*. Engage, O supreme of kings, for the performance of that which has entered my heart, and be a faithful performer of thy word. I am engaged, O chief of men, in a vow dictated by the sacred law (of the Ved*a*), and two R*a*kshuses, who can assume any form at will, prevent its performance. When I, in various ways attempt to per-

व्रते तु बहुशश्चीर्णे समाप्त्यां राक्षसाविमौ ।
मारीचश्च सुबाहुश्च यज्ञविघ्नकरावुभौ । 5 ॥
तौ मांसरुधिरौघेन वेदीन्तामभ्यवर्षतां ।
अवधूते तथाभूते तस्मिन्नियमनिश्चये । 6 ॥
कृतश्रमो निरुत्साहस्तस्माद्देशादपक्रमे ।
न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव । 7 ॥
तथाभूता हि सा चर्य्या न शापस्तत्र विद्यते ।
स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमं । 8 ॥
काकपक्षधरं वीरं ज्येष्ठं मे दातुमर्हसि ।
शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा । 9 ॥

form the sacred action, the two Rakshuses, Mareecha and Soovahoo, prevent its accomplishment, and completely besprinkle the altar with blood and flesh. The fulfilment of the vow being thus prevented, wearied with the fruitless labour, I retire in sadness from the place. To discharge my wrath, O king, (upon them) is beyond my skill; thus the sacrifice is rendered abortive, and any curse cannot affect them. Be pleased, O chief of monarchs, to give me thy own son Rama, the truly brave, the great, the youthful, the crow-winged[1] hero.

[1] His head was shaved, except a piece on each side resembling the wings of a crow. Those whose heads are shaved in this manner are called Kaka puksha-dhura, or having crow's wings.

राक्षसा ये विकर्त्तारस्तेषामपि विनाशने ।
श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः ॥ 10 ॥
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ।
न च तौ राममासाद्य शक्तौ स्थातुं कथञ्चन ॥ 11 ॥
न च तौ राघवादन्यो हन्तुमुत्सहते पुमान् ।
वीर्य्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ ॥ 12 ॥
रामस्य राजशार्दूल न पर्य्याप्तौ महात्मनः ।
न च पुत्रगतं स्नेहं कर्त्तुमर्हसि पार्थिव ॥ 13 ॥
दशरात्रस्तु यज्ञस्य तस्मिन् रामेण राक्षसौ ।
हन्तव्यौ विघ्नकर्त्तारौ मम यज्ञस्य वैरिणौ ॥ 14 ॥

"Protected by me, he is able by his divine energy, to destroy these baneful Rakshuses: a variety of blessings will I certainly pour forth upon him, by which he shall become renowned throughout the three worlds. These two Rakshuses will never be able to stand before Rama, and none beside the son of Rughoo dares attack them. These impious ones, O chief of kings, though possessed of valour, yet held in the bond of fate, will not escape from the great Rama, nor oughtest thou, O king, to be overcome by fondness for thy son. Before the ten-night sacrifice[1] be ended, the adverse

[1] A sacrifice which would require ten nights to complete it.

अहन्ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ ।
अहं वेद्मि महात्मानं रामं सत्यपराक्रमं । 15 ॥
वशिष्ठो ऽपि महातेजा ये च मे तपसि स्थिताः ।
यदि ते धर्म्मलाभन्तु यशश्च परमं भुवि । 16 ॥
स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ।
यद्यभ्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः । 17 ॥
वशिष्ठप्रमुखाः सर्व्वे ततो रामं विसर्ज्जय ।
अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि । 18 ॥
दशरात्रं हि यज्ञस्य रामं राजीवलोचनं ।
नात्येति कालो यज्ञस्य यथायं मम राघव । 19 ॥

Rakshuses, hostile to this, will be destroyed by Rama. I pledge myself to thee. Consider the Rakshuses as slain. I know the great, the heroic Rama, as does the illustrious Vushishtha, and the others who are engaged in sacred austerities. Wouldest thou, O sovereign of kings, perform meritorious deeds, and establish (thy) renown in the earth, give Rama to me. If Vushishtha and all the counsellors advise, O Kakootstha, it surely becomes thee to send Rama. Be pleased, O Raghuva, to give up thy beloved son, the water-lily-eyed Rama, advanced (now) beyond the period of childhood. Let not

तथा कुरुष्व भद्रन्ते मा च शोके मनः कृथाः ।
इत्येवमुक्त्वा धर्म्मात्मा धर्म्मार्थसहितं वचः । 20 ॥
विरराम महातेजा विश्वामित्रो महामतिः ।
स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभं । 21 ॥
शोकेन महताविष्टश्चचाल च मुमोह च ।
लब्धसंज्ञस्ततोत्थाय व्यषीदत भयान्वितः । 22 ॥
इति स हृदयमनोविदारणं मुनिवचनं तदतीव शुश्रुवान् ।
नरपतिरभवन्महान्महात्मा व्यथितमनाः प्रचचाल चासनात् । 23 ॥

इत्यार्षे रामायणे बालकाण्डे वाल्मीकीये विश्वामित्रवाक्यं ।

the ten nights, the allotted season of my sacrifice, (abortively) pass away. Follow this advice, and may peace attend thee. Suffer not grief to overcome thy mind."

The great *Vishwa-mitra*, the devout, the illustrious, having spoken these words connected with virtue, ceased. Hearing these excellent words of *Vishwa-mitra*, the sovereign of men, filled with sorrow, trembled and became insensible. Being recovered, he, terrified, remained in silent sadness. At length the great and magnanimous king, by these heart-rending words of the sage, was overcome with grief, and fell from his seat.

Thus far the eighteenth Section, containing the address of *Vishwa-mitra*.

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितं ।
मुहूर्त्तमिव निःसंज्ञः संज्ञावानिदमब्रवीत् । 1 ॥
ऊनषोडशवर्षो मे रामो राजीवलोचनः ।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः । 2 ॥
इयमक्षौहिणी सेना यस्याहं पतिरीश्वरः ।
अनया सहितो गत्वा योद्धाहं तैर्निशाचरैः । 3 ॥

SECTION XIX.

The chief of kings having heard the words of V*i*shwa-m*i*tr*a*, became insensible for a time; at length recovering himself, he said, "My Ram*a*, the lotus-eyed, has not attained his sixteenth year. I do not view him as able to engage in fight with the Raksh*u*ses. I myself, going with an *U*kshouh*i*nee[1] of troops,

[1] One chariot, one elephant, three horses, and five footmen, are called P*u*tt*i*. Three P*u*tt*i*s, one Sena-mookh*a*; three Sena-mookhas, one Goolm*a*; three Goolmas, one G*u*n*a*; three G*u*nas, one Vah*i*nee; three Vah*i*nees, one Pr*i*t*u*na; three Pr*i*t*u*nas, one Ch*u*moo; three Ch*u*moos, one *U*neek*i*nee; three *U*neek*i*nees, one D*u*shaneek*i*nee, and three D*u*shaneek*i*nee, one *U*kshouh*i*nee. One military *U*kshouh*i*nee therefore is nineteen thousand six hundred and eighty three charoits; the same number of elephants; of cavalry fifty nine thousand and forty nine; and of infantry one hundred forty seven thousand, six hundred and twenty. The attendants of the chariots, elephants, and horses, are included of course. There is another way of reckoning the *U*kshouh*i*nee, which will be noticed hereafter.

इमे शूराश्च विक्रान्ता भृत्या मे ऽस्त्रविशारदाः ।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि । 4 ।।
अहमेव धनुष्पाणिर्गोप्ता समरमूर्द्धनि ।
यावत् प्राणान् धरिष्यामि तावत् योत्स्ये निशाचरैः । 5 ।।
निर्विघ्ना व्रतचर्य्या सा भविष्यति सुरक्षिता ।
अहन्तत्र गमिष्यामि न रामं नेतुमर्हसि । 6 ।।
बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलं ।
न चास्त्रबलसंयुक्तो न च युद्धविशारदः । 7 ।।
न चासौ रक्षसां योग्यः कूटयुद्धा हि राक्षसाः ।
विप्रयुक्तो हि रामेण मुहूर्त्तमपि नोत्सहे । 8 ।।

whose lord I am, will fight with these night-wanderers.[1] All these my brave, heroic servants, skilful in arms, are able to engage in fight with the R*u*kshuses; but thou must not take Ram*a*. I am an archer invulnerable, even in the front of the battle; and, as long as life remains, will I maintain the combat with these night-wanderers. The sacred rites shall go on without interruption; the sacrifice shall be effectually protected; I myself will go thither—but Ram*a* thou must not take; he is a child, inexperienced, and utterly ignorant of the strength of the enemy, unable to bear arms, unskilled in war, and incapable of coping with the wily Raksh*u*ses. Without Ram*a*, O chief of sages, I

[1] Raksh*u*ses.

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि ।
नववर्षसहस्राणि मम जातस्य साम्प्रतं ॥ 9 ॥
वृद्धेनोत्पादिताः पुत्त्रा मया चैते कथञ्चन ।
प्राणैः प्रियतरा ब्रह्मन् ममैते देवरूपिणः ॥ 10 ॥
एभिर्विना न जीवेयमिति मे निश्चिता मतिः ।
त्यक्त्वा चान्यान् सुतान् रामे प्राणाः संप्रति मे स्थिताः ॥ 11 ॥
गुणाभिरामे लोकस्य सोमवत् प्रियदर्शने ।
उदारगुणसम्पन्नं मनोहृदयनन्दनं ॥ 12 ॥
प्राणैः प्रियतरं पुत्त्रं न मे त्वं नेतुमर्हसि ।
प्रणिपत्य च याचे त्वां कृपणः पुत्त्रलालसः ॥ 13 ॥

cannot sustain life one moment; thou must not take Ram*a*. Nine thousand years have now elapsed since the time of my birth; by me, an old man, are these sons begotten. These god-like (sons), O brahman, are dearer to me than life itself; without these, I feel I cannot support existence. Leaving my other sons, my life has now centered itself in Ram*a*, by his accomplishments endeared to all, and lovely to the sight as the full-orbed moon. This my son, possessed of the highest excellencies, the joy of my soul, yea, dearer than life itself, thou must not take away. Fondly doting upon my son, I, a wretched suppliant, humbly bowing, intreat thee; spare this my infant

स मे त्वं बालपुत्रस्य प्रसादं कर्त्तुमर्हसि ।
ज्येष्ठं पुत्रं न मे रामं भगवन्नेतुमर्हसि । 14 ॥
चतुर्णामात्मजानां हि प्रीतिः परमिका मम ।
ज्येष्ठे धर्म्मप्रधाने च न रामं नेतुमर्हसि । 15 ॥
यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत ।
चतुरङ्गसमायुक्तं मया सह च तं नय । 16 ॥
किंवीर्य्या राक्षसास्ते च कस्य पुत्राश्च के च ते ।
कथं प्रमाणाः के चैतान् रक्षन्ति मुनिपुङ्गव । 17 ॥
कथञ्च प्रतिकर्त्तव्यं तेषां रामेण रक्षसां ।
मामकैर्व्वा बलैर्ब्रह्मन्मया वा कूटयोधिनां । 18 ॥

child. My eldest son Ram*a*, O divine one, thou must not take away. Amidst my four sons, dear as myself, my fond affection is fixed upon the eldest, chief in virtue: Ram*a* you must not take away. O brahman, observer of sacred vows, if thou wilt take Ragh*u*v*a*, take him attended by an army of quadruple phalanx,[1] and myself. How powerful are these Raksh*u*ses, O chief of sages? From whom are they descended? Who are they? What is their size? and who their leaders? What can be done by Ram*a*, or even my army, and myself, against these R*u*ksh*u*ses acquainted with every deceitful

1 Composed of elephants, chariots, cavalry, and infantry.

सर्व्वं मे शंस भगवन् कथं तेषां मया रणे ।
स्थातव्यं दुष्टभावानां वीर्य्योत्सिक्ता हि राक्षसाः । 19 ॥
तस्य तद्वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत ।
पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः । 20 ॥
स ब्रह्मणा दत्तवरस्त्रैलोक्यं बाधते भृशं ।
महाबलो महावीर्य्यो राक्षसैर्बहुभिर्वृतः । 21 ॥
श्रूयते च महाराज रावणो राक्षसाधिपः ।
साक्षाद्वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः । 22 ॥
यदा न खलु यज्ञस्य विघ्नकर्त्ता महाबलः ।
तेन संचोदितौ तौ तु राक्षसौ तु महाबलौ । 23 ॥

stratagem? O divine one, tell me the whole. In war with these impious Raksh*uses* how shall I stand? The Raksh*uses* are possessed of unbounded prowess."

Hearing the king's words, V*i*shwa-m*i*tr*a* replied, "A Raksh*us* produced from the family of Poul*u*sty*a*, Rav*una* by name, having obtained a blessing from Br*u*hma, disquiets the three worlds: he is strong and mighty, and attended by many Raksh*uses*. Thou mayst have heard, O great sovereign, of Rav*una*, the king of the Raksh*uses*, the brother of Vishr*u*v*una*, and the son of the sage V*i*shr*uvus*. When this mighty one does not molest us, Mareech*a* and Soova-

मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः ।
इत्युक्तो मुनिना तेन राजोवाच मुनिन्तदा । 24 ॥
न हि शक्तोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः ।
स त्वं प्रसादं धर्म्मज्ञ कुरुष्व मम पुत्रके । 25 ॥
मम चैवाल्पभाग्यस्य दैवतं हि भवान् गुरुः ।
देवदानवगन्धर्व्वा यक्षाः पतगपन्नगाः । 26 ॥
न शक्ता रावणं सोढुं किं पुनर्म्मानवा युधि ।
स तु वीर्य्यवतां वीर्य्यमादत्ते युधि रावणः । 27 ॥
तेन चाहं न शक्तोऽस्मि संयोद्धुं तस्य वा बलैः ।
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः । 28 ॥

hoo, two most powerful Rakshuses, commissioned by him, completely obstruct the sacrificial rites."

This said by the sage, the king replied, "I am unable to stand in battle against that impious one. Be gracious to my son, O thou acquainted with sacred knowledge; thou art the deity and the *gooroo* of wretched me. The gods, the Danuvas,[1] the Gundhurvas, the Yukshas, the birds, and the serpents, are unable to cope with Ravuna; how then should man? This Ravuna, in battle deprives the mighty of all their prowess; to contend therefore, O chief of sages, with him and his host, either by my army or my son, I am quite

[1] Danuvas. The Hindoos account them a kind of evil genii who are at enmity with the gods. *Quere.* Is it improbable that they were the Danae, or ancient Greeks?

कथमप्यमरप्रख्यं संग्रामाणामकोविदं ।
बालं मे तनयं ब्रह्मन्नैव दास्यामि पुत्रकं । 29 ॥
अथवा लवणो नाम यज्ञहा ते मधोः सुतः ।
तथापि न विमोक्ष्यामि पुत्रं सो ऽपि हि दुर्ज्जयः । 30 ॥
अथ कालोपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ।
यज्ञविघ्नकरौ तौ ते नैव दास्यामि पुत्रकं । 31 ॥
तौ तु राक्षसकन्यायां जातौ दैत्यकुलोद्भवौ ।
मारीचश्च सुवाहुश्च वीर्य्यवन्तौ सुशिक्षितौ । 32 ॥
तयोरन्यतरं योद्धुं यास्यामि ससुहृद्गणः ।
अन्यथा त्वनुनेष्यामि भवन्तं सहबान्धवः । 33 ॥

unable. O brahman, I will not give my son, resembling the immortals, my son, a child unskilled in war. *Luvuna*, the son of *Mudhoo*, is among the destroyers of thy sacrifice; he is a cruel one; I will not give up my son; nay, the two sons of *Soonda* and *Oopusoonda*, in war fatal as the regent of death, are among those who interrupt the sacrifice; on this account therefore I will not give up my son. Mareech*a* and Soovahoo, born of the daughters of the Raksh*u*ses, and descended from the race of the Dity*a*s, are valiant and instructed in war: with any one beside these will I go, accompanied by my friends, to engage in battle; or with them accompany thee in any other enterprize."

इति नरपतिजल्पनाद्द्विजेन्द्रं कुशिकसुतं सुमहान्विवेश मन्युः ।
सुहुत इव मखेऽग्निराज्यसिक्तः समभवदुज्ज्वलितो महर्षिवह्निः ।३४।

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे दशरथवाक्यं ।

On the king's replying thus to the chief of the twice born, the son of *Kooshika*, anger entered his breast, and the fire of his displeasure kindled into a flame fierce as the sacrificial fire, amply fed with clarified butter.

Thus far the nineteeth Section, relating the answer of *Dusha-rutha*.

तच्छ्रुत्वा वचनं तस्य स्नेहपर्य्याकुलाक्षरं ।
समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिं । 1 ॥
पूर्व्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ।
राघवाणामयुक्तोऽयं कुलस्यास्य विपर्य्ययः । 2 ॥
यदीदं तेऽक्षमं राजन् गमिष्यामि यथागतं ।
मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्वृतः । 3 ॥
तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः ।
चचाल वसुधा कृत्स्ना देवानाञ्च भयं महत् । 4 ॥

SECTION XX.

The son of *Kooshika* hearing the words of the king, faultering by reason of paternal affection, replied to him, with a mixture of grief and anger, "Thou who before didst acquiesce in this (request) now desirest to break thy promise; this does not become a descendant of *Rughoo*, it is unworthy of that illustrious family. If this, O king, be for thy good, I will return as I came. Live, O Kak*ootstha*, at ease, surrounded with thy friends, a perfideous violator of thy promise." At the anger of the wise V*ishwa-mitra*, the whole earth was moved, and fear seized even the gods.

त्रस्तरूपं तु विज्ञाय जगत्सर्व्वं महानृषिः ।
नृपतिं सुव्रतो धीरो वशिष्ठो वाक्यमब्रवीत् । 5 ॥
इक्ष्वाकूणां कुले जातः साक्षाद्धर्म्म इवापरः ।
धृतिमान् सुव्रतः श्रीमान्न धर्म्मं हातुमर्हसि । 6 ॥
त्रिषु लोकेषु विख्यातो धर्म्मात्मा इति राघवः ।
स्वधर्म्मं प्रतिपद्यस्व नाधर्म्मं वोढुमर्हसि । 7 ॥
कर्त्तास्मीति प्रतिज्ञाय न करिष्यति चेन्नृप ।
विश्वामित्रवचःसत्याद्भ्रष्टः पापमवाप्स्यसि । 8 ॥
अनृतं मा वचः कार्षीर्म्मा धर्म्म्याद्दीनगाः पथः ।
सत्यप्रतिज्ञतां रक्ष राजन्रामं विसर्ज्जय । 9 ॥

The great sage V*ushishtha*, the wise, the observer of sacred vows, perceiving the whole world in this state of fear, thus addressed the king, "Thou, descended from the family of *I*kshwak*oo*, who art virtue herself incarnate, fortunate, patient, observant of sacred rites, oughtest not to violate thy faith. Renowned throughout the three worlds, as Ragh*uva*, the righteous one, maintain thine integrity, nor suffer the least stain upon thine honour. O king, thou hast said, "I will perform thy wish. Having promised, if thou fulfil not thy word, the guilt arising from the failure of V*i*shwa-*mitra*'s vows will cleave to thee. Do not violate thy word; O king do not desert the path of virtue, be faithful to thy promise, and send Ram*a*. Protected

कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः ।
गुप्तं कुशिकपुत्रेण प्रधर्षयितुमाहवे । 10 ॥
एष विग्रहवान् धर्म्म एष वीर्य्यवतां वरः ।
एष विद्याधिको लोके तपसश्च परायणं । 11 ॥
दिव्यान्यस्त्राण्यशेषाणि वेदैष कुशिकात्मजः ।
नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन । 12 ॥
न देवा नर्षयः केचिन्नामरा न च राक्षसाः ।
गन्धर्व्वयक्षप्रवराः सकिन्नरमहोरगाः । 13 ॥
सर्व्वास्त्राणि कृशाश्वस्य पुत्राः परमदुर्ज्जयाः ।
कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति । 14 ॥

by the son of *Kooshika*, the Rakshuses, however skilled in arms, will not be able to overcome him in battle. The son of *Kooshika* is virtue itself, the chief of heroes, in wisdom surpassing the whole world. He is thoroughly skilled in the science of all divine weapons, and in sacred austerities unequalled. No one knows him beside myself, or is indeed able fully to know him; none of the gods, the sages, the immortals, the Rakshuses, the *Gundhurvas*, the chief *Yuksha*, the *Kinnuras*, or the great serpents. All kinds of weapons, the terrific sons of *Krishashwa* formerly gave to the son of *Kooshika* when he governed the kingdom. These sons of *Krishashwa*,

तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः ।
नैकरूपा महावीर्य्या दीप्तिमन्तो जयावहाः । 15 ॥
जया च विजया चैव दक्षकन्ये सुमध्यमे ।
ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरं । 16 ॥
पञ्चाशतं सुतान् लेभे जया लब्धवरा वरान् ।
वधायासुरसैन्यानामप्रमेयानरूपिणः । 17 ॥
विजयाजनयच्चापि पुत्रान् पञ्चशतं पुनः ।
संहारान्नाम दुर्द्धर्षान् दुराक्रामान् बलीयसः । 18 ॥
तानि चास्त्राणि वेत्त्येष यथावत् कुशिकात्मजः ।
अपूर्व्वाणाञ्च जनने शक्तो भूयश्च धर्म्मवित् । 19 ॥
तेनास्य मुनिमुख्यस्य धर्म्मज्ञस्य महात्मनः ।
न किञ्चिदस्त्यविदितं भूतं भव्यञ्च राघव । 20 ॥

and of the daughter of Prujaputi,[1] are of various forms, mighty, resplendant, ensuring victory. Juya and Vijuya the daughters of Duksha, of slender waist, brought forth an hundred most resplendant weapons, missive and manual. Juya, having obtained a blessing, for the sake of destroying the armies of the *Usooras*, brought forth fifty sons, indescribable, and formless. Vijuya too brought forth fifty sons, destroyers,[2] invisible, mighty, from whom it is impossible to escape. Of all these the son of Kooshika has the complete knowledge. O descendant of Rughoo, he, versed in sacred duties, is capable of producing things before not existing, there, is therefore nothing

1 Duksha, the son of Brumha.

2 Having the property of destroying hostile weapons.

एवंवीर्य्यो महातेजा विश्वामित्रो महायशाः ।
न रामगमने राजन् संशयं गन्तुमर्हसि । 21 ॥
तेषां निग्रहणे शक्तः स्वयञ्च कुशिकात्मजः ।
तव पुत्त्रहितार्थाय त्वामुपेत्याभियाचते । 22 ॥
इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवः ।
गमनमभिरुरोच राघवस्य प्रथितयशाः कुशिकात्मजाय बुद्ध्या । 23 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे वशिष्ठवाक्यं ॥

past or future, unknown to this chief of sages, this great one, acquainted with sacred rites. Thus illustrious and mighty is the renowned *Vishwamitra*. Do not therefore, O king, hesitate about sending *Rama*. The son of *Kooshika*, able himself to subdue these, is come to request this of thee for the good of thy son.

By these words of the *Mooni*, the king, the chief of *Rughoo's* race, having his mind expanded, was filled with joy; and fully understanding the matter, acquiesced in *Raghuva's* accompanying the son of *Kooshika*.

Thus far the twentieth Section, containing the words of *Vushishtha*.

तथा वशिष्ठे ब्रुवति राजा दशरथः स्वयं ।
प्रहृष्टवदनो राममाजुहाव सलक्ष्मणं । 1 ॥
कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।
पुरोधसा वशिष्ठेन मङ्गलैरभिमन्त्रितं । 2 ॥
स पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथस्तदा ।
ददौ कौशिकपुत्राय सुप्रीतेनान्तरात्मना । 3 ॥
ततो वायुः सुखस्पर्शो नीरजस्को ववौ तदा ।
विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनं । 4 ॥

SECTION XXI.

V*ushishtha* having done speaking, king D*usha-rutha* himself called Ram*a* and L*ukshmuna* with a joyful countenance. Recommended to the protection of the gods[1] by his mother and his father D*usha-rutha*, and sanctified with propitious m*untras* by the priest V*ushishtha*, D*usha-rutha* having kissed Ram*a* delivered him to the son of K*ooshika* with a cheerful mind. When V*ayoo* saw Ram*a*, the lotos-eyed, accompanying V*ishwa-mitra*, he sent forth a gentle zephyr, pleasant and free from dust, and a shower of

1 The word Sw*ustyuyuna* here used denotes certain ceremonies designed to procure prosperity, success, or safety, performed in his name by the father and mother of Ram*a*, with the intention of securing the success of his journey. The custom is still continued among the *Hindoos*.

पुष्पवृष्टिर्महत्यासीद्देवदुन्दुभिनिःस्वनैः ।
शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि । 5 ॥
विश्वामित्रो ययावग्रे ततो रामो महायशाः ।
काकपक्षधरो धन्वी तञ्च सौमित्रिरन्वगात् । 6 ॥
कलापिनौ धनुष्पाणी शोभमानौ दिशो दश ।
विश्वामित्रगतं रामं दृष्ट्वा देवाः सवासवाः । 7 ॥
प्रहर्षमतुलं प्राप्ता दशग्रीववधैषिणः ।
विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ । 8 ॥

flowers fell, accompanied with the music of the divine *Doondoobhi*. The celestials, accompanied the *Doondoobhi* with their Conches at the departure of the great (Ram*a*). V*i*shwa-m*i*tr*a* led the way; then came the renowned Ram*a*, the crow-winged archer, followed by the son of Soom*i*tra; these armed with their quivers and bows presented a pleasing sight to every beholder. Seeing Ram*a* accompanying V*i*shwa-m*i*tr*a*, the gods, with *I*ndr*a*, longing for the death of the ten-headed, were filled with inex-

अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ ।
अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ ।9॥
स्थाणुं देवमिवाचिन्त्यं कुमाराविव पावकी ।
अध्यर्द्धयोजनं गत्वा सरय्वा दक्षिणे तटे ।10॥
रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत ।
उवाच राममामन्त्र्य हितं वचनमर्थवत् ।11॥
वत्स राम जलं तावत् विधिवत्स्प्रष्टुमर्हसि ।
उपदेक्ष्यामि ते श्रेयो मा भूत् कालस्य पर्य्ययः ।12॥

pressible pleasure. These great ones like two three-headed hydras,[1] followed the great *Vishwa-mitra*, as the *Ushwinis* follow *Bruhma*. Illuminated by the goddess of prosperity, illustrious, undespised, they accompanied the sage, as the two sons of the incomprehensible *Sthanoo* accompany *Pavuki*. Having advanced more than a *Yojuna*[2] on their journey, on the south bank of *Suruyoo*, *Vishwa-mitra* with gentle accents addressed *Rama* in (these) significant, instructive words: "My dear *Rama*, touch the water according to the ordinance; I will give thee excellent instruction, suffer not the time to

1 According to the commentators, the bow on the left shoulder, the quiver on the right, and the head between, gave rise to this simile.

2 Four *Kroshas* each measuring two thousand fathoms.

गृहाण द्वे इमे विद्ये बलामतिबलां तथा ।
न श्रमो न ज्वरो वा ते न रूपस्य विपर्य्ययः । 13 ॥
न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः ।
न बाह्वोः सदृशो वीर्य्ये पृथिव्यामस्ति कश्चन । 14 ॥
त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव ।
बलामतिबलाञ्चैव पठतस्तव राघव । 15 ॥
न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धिनिश्चये ।
नोत्तरे प्रतिवक्तव्ये समो लोके तवानघ । 16 ॥

pass unimproved. Receive the two sciences[1] called *Bula* and *Utibula*; neither fatigue, nor disease, nor change of form (will then affect thee); nor even when thou art sleeping, or dissolved in pleasure, will the Rakshuses be able to prevail against thee. No one on the earth, O Rama, will equal thee in strength of arm; nor even in the three worlds will any one, O Raghuva, be equal to thee, if thou read the *Bula* and the *Utibula*. None, O sinless one, will be thine equal in prosperity, ability, or wisdom:

1 Probably two formulas, so called from their beginning with these words. One copy instead of *Vidya*, science, has *Muntra*, a formula.

एतद्विद्याद्वये लब्धे न भवेत् सदृशस्तव ।
बला चातिबला चैव सर्व्वज्ञानस्य मातरौ । 17 ॥
क्षुत्पिपासे न ते राम भविष्येते न संशयः ।
जयश्च दुर्ग्गकान्तारप्रदेशेष्वटवीषु च । 18 ॥
सारतांस्त्रिषु लोकेषु गमिष्यसि च राघव ।
पितामहसुते ह्येते विद्ये तेजःसमन्विते । 19 ॥
पात्रं त्वमसि काकुत्स्थ विद्ययोर्ग्रहणे ऽनयोः ।
स्वभावजैर्गुणैर्द्दिव्यैः कामैरप्यतुलैर्युतः 20 ।
भूयस्तव गुणोत्कर्षमेते विद्ये करिष्यतः ।
ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः । 21 ॥

in certainty of decision, and ready utterance in matters of debate. No one will equal thee possessed of these two kinds of knowledge, Bula and *Utibula*, the two mothers of all wisdom. Thou wilt, O Ram*a*, be undoubtedly proof against hunger and thirst; even in forests, fortified towers, and places of the most difficult access, will victory await thee, O Ragh*uva*, and thou wilt obtain substantial renown throughout the three worlds. These two sciences, full of energetic virtue, are the daughters of Br*u*hma, and thou, O descendant of Kak*ootstha*, art the abode proper for their reception. Those desirable and incomparable qualities of which thou art possessed by nature, will be increased by these two sciences." Ram*a* then touching water, with a pure and chearful countenance, received these two

प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः ।
विद्यासमुदितो रामः शुशुभे भीमविक्रमः । 22 ॥
सहस्ररश्मिर्भगवान् शारदीव दिवाकरः ।
गुरुकार्य्याणि सर्व्वाणि नियुज्य कुशिकात्मजे । 23 ॥
ऊषुस्तां रजनीन्तत्र सरय्वां सुसुखं त्रयः ।
दशरथनृपसूनुसत्तमाभ्यां तृणशयनेऽनुचिते तदोषिताभ्यां ।
कुशिकसुतवचोऽनुलालिताभ्यां सुखमिव सा विबभौ विभावरी । 24 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे विद्यादानं ॥

sciences from the great sage, contemplating the Great Spirit. Possessed of these sciences, Rama, terrible in power, shone illustriously like the divine one, the sun, emitting in autumn his thousand beams. The son of Kooshika having thus discharged all the duties of a *gooroo*, these three pleasantly passed the night on the banks of Suruyoo. The night was illuminated by these most excellent sons of king Dusha-rutha, sleeping upon their humble grass-bed, and protected by the son of Kooshika.

End of the twenty first Section, describing the Gift of Knowledge.

प्रभातायान्तु शर्व्वर्य्यां विश्वामित्रो महामुनिः ।
अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे । 1 ॥
कौशल्या सुप्रजा राम पूर्व्वा सन्ध्या प्रवर्त्तते ।
उत्तिष्ठ नरशार्दूल कर्त्तव्यन्दैवमाह्निकं । 2 ॥
तस्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ ।
स्नात्वा कृतोदकौ वीरौ जपेतुः परमं जपं । 3 ॥
कृताह्निकक्रियौ चापि दिव्यां त्रिपथगां नदीं ।
ददृशाते महावीर्य्यौ सरय्वाः सङ्गमे शुभे । 4 ॥

SECTION XXII.

The morning having dawned, the great sage *Vishwa-mitra* addressed the two descendants of *Kakootstha*, reclining on their leafy bed. "*Rama*, thou excellent son of Koush*u*lya, the early dawn presents itself, arise, O chief of men; the daily duties due to the gods await thee." Hearing the excellent words of the sage, these two heroes having performed their ablusions, repeated the name of the deity.[1] Having performed their morning devotions, these two mighty heroes beheld the divine river which flows in three directions, where she unites herself with the *Suruyoo*; and there they saw the

[1] The Gay*u*tree, or the most sacred text of the *Veda*.

तत्राश्रमपदं पुण्यमृषीणां भावितात्मनां ।
बहुवर्षसहस्राणि तप्यतां परमं तपः । 5 ॥
तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमं ।
ऊचतुस्तं महात्मानं विश्वामित्रमिदं वचः । 6 ॥
कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान् ।
भगवन् श्रोतुमिच्छावः परं कौतूहलं हि नौ । 7 ॥
तयोस्तद्वचनं श्रुत्वा प्रहस्य मुनिपुङ्गवः ।
अब्रवीच्छ्रूयतां राम यस्यायं पुर्व्व आश्रमः । 8 ॥

sacred abode of the contemplative sages, who had for many thousand years practiced intense mortification. Beholding the sacred hermitage, the two descendants of R*u*gh*oo*, greatly pleased, said to the great V*i*shwa-m*i*tr*a*, "Whose sacred abode is this? what man dwells in this place? O divine one, we desire to hear, it will afford us high gratification."

The chief of sages hearing these words, smiling, replied, "Hear, O Ram*a*, whose abode this formerly was. K*u*nd*u*rp*a* [1] once possessed a visible form, from thence the wise call this place Kam*a*.[2] This wily one, wounding Stha-

1 Cupid. 2 Desire.

कन्दर्पो मूर्त्तिमानासीत् काम इत्युच्यते बुधैः ।
तपस्यन्तमिह स्थाणुं नियमेन समाहितं । 9 ॥
कृतोद्वाहन्तु देवेशं गच्छन्तं समरुद्गणं ।
धर्षयामास दुर्म्मेधा दुष्कृतश्च महात्मना । 10 ॥
अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन ।
व्यशीर्य्यन्त शरीरात् स्वात् सर्व्वगात्राणि दुर्म्मतेः । 11 ॥
तत्र गात्रं हतं तस्य निर्द्दग्धस्य महात्मना ।
अशरीरः कृतः कामः क्रोधाद्देवेश्वरेण ह । 12 ॥
अनङ्ग इति विख्यातस्तदाप्रभृति राघव ।
स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह । 14 ॥

noo, the lord of the gods, while with uplifted arm he was engaged in sacred austerities, met the desert of his crimes, O son of *Rughoo*, from the eye of the great *Roodra*.[1] All his members being scorched with fire, fell from his body; thus by that great one was his body consumed. Kam*a*, rendered bodyless, by the wrath of the sovereign of the gods, has from that time, O Ragh*uva*, been called *Uununga*.[2] The place where the illustrious one, lost his body is this sacred hermitage, and these sages, O

[1] Sthan*oo* or Shi*va*. [2] Without a body.

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा ।
शिष्या धर्म्मपरा वीर तेषां पापं न विद्यते ॥ 14 ॥
इहाद्य रजनीं राम वसेम शुभदर्शन ।
पुण्ययोः सरितोर्मध्ये श्वस्तरिष्यामहे वयं ॥ 15 ॥
अभिगच्छामहे सर्व्वे शुचयः पुण्यमाश्रमं ।
इह वासः परोऽस्माकं सुखं वत्स्यामहे निशां ॥ 16 ॥
स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम ।
तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा ॥ 17 ॥
विज्ञाय परमप्रीता मुनयो हर्षमागमन् ।
अर्घ्यं पाद्यं तथातिथ्यं निवेद्य कुशिकात्मजे ॥ 18 ॥

hero eminent in virtue, are my disciples ; they are void of sin. Here, between these two sacred rivers, O Ram*a*, pleasant to behold, we will spend the night, and to-morrow, being purified, cross over to the sacred hermitage. Having now, O most excellent one, bathed, and repeated the name of the deity, and offered the customary oblation, let us pleasantly pass the night in this delightful grove.

The sages, by the far-discerning eye of sacred austerity, perceiving the arrival of these three personages there conversing, were filled with joy, and having presented the *Urghya*, with water for the feet, and performed the duties of hospitality to the son of K*ooshika*, they received Ram*a* and L*u*ksh-

रामलक्ष्मणयोः पश्चादकुर्व्वन्नतिथिक्रियां ।
सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन् । 19 ॥
यथार्हमजपन् सन्ध्यामृषयस्ते समाहिताः ।
तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह । 20 ॥
न्यवसन् सुसुखन्तत्र कामाश्रमपदे तदा ।
कथाभिरभिरामाभिरभिरामौ नृपात्मजौ ।
रमयामास धर्म्मात्मा कौशिको मुनिपुङ्गवः । 21 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे अनङ्गाश्रमनिवासः ॥

muna, with hospitable respect and entertained them with their conversation. The devout sages of mortified passions then performed the stated devotions. These travellers being brought thither, with much delight abode in the hermitage of Kam*a*, with the vow-observing sages who dwelt there; the excellent sage, the son of K*ooshika*, entertaining the two virtuous and joyful brothers with his pleasing conversation.

Thus far the twenty second Section, describing the abode in the hermitage of *Ununga*.

ततः प्रभाते विमले कृताह्निकमरिन्दमौ ।
विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपेयतुः । 1 ॥
ते तु सर्व्वे महात्मानो मुनयः सूर्य्यवर्च्चसः ।
उपास्थाय शुभां नावं विश्वामित्रमथाब्रुवन् । 2 ॥
आरोहतु भवान्नावं राजपुत्रपुरस्कृतः ।
अरिष्टं गच्छ पन्थानं मा ते कालात्ययो ह्यभूत् । 3 ॥
विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च ।
ततार सरितं पुण्यां सरयूं विमलोदकां । 4 ॥

SECTION XXIII.

The morning being fair, the two enemy-subduing ones, their daily devotions performed, followed V*ishwa-mitra* to the river side. All the great sages, energetic as the sun, bringing an excellent boat, said to V*ishwa-mitra*, "Be pleased, O thou, placed first by the princes, to ascend this boat. Go on happily in thy journey; may nothing delay thee." V*ishwa-mitra* having acquiesced, and returned due honour to the sages, crossed the sacred river S*uruyoo*, whose waters are free from defilement. There the two youths heard

तत्र शुश्रुवतुः शब्दं तोयसंरम्भवर्द्धितं ।
मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयं । 5 ॥
ज्ञातुकामो महातेजाः सह रामः कनीयसा ।
अथ रामः सरिन्मध्ये पप्रच्छ मुनिपुङ्गवं । 6 ॥
वारिणा भिद्यत इव किं न्वयं बलवान् स्वनः ।
इति रामवचः श्रुत्वा कौतूहलसमन्वितः । 7 ॥
कथयामास भगवांस्तस्य शब्दस्य विस्तरं ।
कैलासशिखरे राम मनसा निर्म्मितं सरः । 8 ॥
ब्रह्मणा प्रागिदं यस्मात्तदभून्मानसं सरः ।
सरसो मानसात्तस्माद्योध्या अनुशोभिता । 9 ॥

an increasing sound proceeding from the source of the stream. Arriving in the midst of the river, Rama, with his younger brother, desirous to know the cause of the sound, asked the great Vishwa-mitra, "What is this mighty sound penetrating the waters?" Hearing these words of Rama, the divine one filled with pleasure, related to him at large the story concerning the sound; "In the mountain Kilasha, O Rama, is a lake formerly created by the mere wish of Bruhma, on which account it is called the lake Manusa.[1] From this lake Manusa arises the river Suruyoo, adorned by Uyodhya, and produced from the lake of Bruhma. This sound, O Rama, is produced

[1] From Munus, mind, desire.

नदी प्रसूता सरयूः पुण्या ब्रह्मसरश्च्युता ।
जाह्नवीमभिवृत्तायास्तस्याः शब्दो ऽयमीदृशः ॥ 10 ॥
वारिसंघर्षजो राम प्रणामं प्रयतः कुरु ।
चक्रतुस्तौ नमस्ताभ्यान्नदीभ्यामथ राघवौ ॥ 11 ॥
तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ ।
अथानुपदमेवान्यत् वनं घोरमरिन्दमौ ॥ 12 ॥
दृष्ट्वा पप्रच्छतुर्भूयो मुनिं तं नृवरात्मजौ ।
कस्येदं मेघसङ्काशं वनं घोरं प्रकाशते ॥ 13 ॥
दुर्गं पक्षिगणाकीर्णं झिल्लिकागणनादितं ।
नानामृगगणैर्घोरैर्वासमानैर्विनादितं ॥ 14 ॥

from the conflict of the waters of this river with those of Jahn*u*vee.[1] Thou art pure, make obeisance." The descendants of R*u*ghoo then made obeisance to the two sacred rivers, and having arrived on the (south) side, walked leisurely along the banks. Then the enemy-subduing princes, seeing another dreadful forest near, again addressed the sage, "Whose is this dreadful wilderness appearing near, dark as a cloud, difficult of access, filled with birds, rendered vocal by the Jh*i*ll*i*ka,[2] resounding with the noise of various tribes of deer, the terrific inhabitants of the forest, and filled with lions, tygers, wild

1 G*u*nga, so called from the sage J*u*hnoo, who, in a fit of displeasure, drank her entirely up.
2 A kind of Insect.

सिंहव्याघ्रवराहर्क्षखड्गकुञ्जरसेवितं ।
धराश्वकर्णकुटजपाटलाविल्वतिन्दुकैः । 15 ॥
द्रुमैः कण्टकिभिश्चैव कीर्णं किन्त्विदमुच्यते ।
तावुवाच तयोर्व्वाक्यं श्रुत्वैव भगवान्मुनिः । 16 ॥
श्रूयतामित्युपामन्त्र्य भ्रातरौ रामलक्ष्मणौ ।
एतौ जनपदौ स्फीतौ पूर्व्वमास्तां नरोत्तम । 17 ॥
म त [illegible] श्च करूषाश्च देवनिर्म्माणनिर्म्मितौ ।
सखायं नमुचिं हत्वा मलेन समभिप्लुतः । 18 ॥

boars, bears, rhinoceroses, and elephants, and overspread with the Dhura,[1] the *Ushwa-kurna*,[2] the Kootuja,[3] the Patula,[4] the *Vilwa*,[5] and the Tindooka,[6] and a variety of other trees and bushes? tell us, O divine sage." Hearing these words, he, calling the brothers Rama and Lukshmuna, said to them, O chief among men these were formerly two great cities, Muluja[7] and Kuroosha, built by the gods.

The thousand-eyed god, in a rage occasioned by hunger, killing his companion *Numoochi*, thus became the murderer of his friend. The gods with

[1] Grislea tomentosa. [2] The Saul tree. [3] Echites antidysenterica. [4] Bignonia suave-olens. [5] Crateva marmelos. [6] Diospyrus melanoxylon. [7] Some copies read *Muluda*.

क्षुधा चैव सहस्राक्षो मित्रध्रुग्भगवान् किल ।
तमिह स्नापयामासुर्देवाः सर्षिगणाः पुरा ॥19॥
कलसैः पुण्यसलिलैः पूर्णैर्मलविशोधनैः ।
सोऽस्मिन्देशे मलं त्यक्त्वा देवः कारूषमेव च ॥20॥
मित्राभिद्रोहसंयुक्तं परं हर्षमवाप्तवान् ।
निर्मलो निष्करूषश्च शुचिरिन्द्रो यदाभवत् ॥21॥
तदा देशस्य सुप्रीतो ददौ वरमरिन्दमः ।
इमौ जनपदौ स्फीतौ ख्यातिं लोके गमिष्यतः ॥22॥
मलजाश्च करूषाश्च ममाङ्गमलधारिणौ ।
एवमस्त्विति तद्देवाः पाकशासनमब्रुवन् ॥23॥

the sages bathed him here, with pitchers of sacred water, purging away sin. Having here lost the pollution incurred by the murder of his friend, together with his hunger, the god was filled with joy. *Indra* was thus freed from his guilt and hunger, and completely purified, upon which the subduer of enemies, pleased, poured forth a benediction upon the country: "These two fine countries, *Muluja* and *Kuroosha*, which have received my guilt and pollution, shall be renowned among men." The gods, hearing the reason for the name bestowed on the country by Vas*uva*, said to Pak*a*-sh*asuna*,[1] "Be it thus." These two places thus formerly nam-

1 *Indra*.

देशस्य नामनिर्वृत्तिं श्रुत्वा तां वासवेरितां ।
एवमेतौ जनपदौ पूर्व्वमेव विनन्दितौ । 24 ॥
मलजाश्च करूषाश्च मुदिता ऋद्धिसम्पदा ।
अथ कालस्य महतो यक्षिणी कामरूपिणी । 25 ॥
बलं नागसहस्रस्य धारयन्ती महाबला ।
ताडका नाम सुन्दस्य भार्य्या दैत्यपतेरभूत् । 26 ॥
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ।
वृत्तबाहुर्म्महाशीर्षो विपुलास्यतनुर्म्महान् । 27 ॥
राक्षसो भैरवाकारो नित्यं नाशयते प्रजाः ।
इमौ जनपदौ नित्यं विनाशयति राघव । 28 ॥

ed *Muluja* and *Kuroosha*, soon rose to grandeur and wealth. After this, a long time having elapsed, there arose a female *Yukshi*, able to assume any form, possessing strength equal to a thousand elephants, *Taruka* by name, the wife of *Soonda*, king of the *Dityas*. Her son was the Rukshus *Mareecha*, possessing the strength of *Indra*, of mighty arm, and having a large head, an enormous mouth, and a huge body. This terrible *Rukshus* constantly destroys the inhabitants.

मलजांश्च करूषांश्च ताडका दुष्टचारिणी ।
सेयं पन्थानमाहृत्य वसत्यध्यर्द्धयोजने । २९ ॥
अत एव च गन्तव्यं ताडकाया वनं यतः ।
स्वबाहुबलमाश्रित्य जहि तां दुष्टचारिणीं । ३० ॥
मन्नियोगादिमं देशं कुरु निष्कण्टकं पुनः ।
न हि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशं । ।३१।
यक्षिण्या घोररूपिण्या उत्सादितमनार्य्यया ।
एतत्ते सर्व्वमाख्यातं यथैतद्दारुणं वनं ।
यक्ष्या चोत्सादितं सर्व्वमद्यापि न निवर्त्तते । ३२ ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ताडकावनप्रवेशः ।

O descendant of Rughoo, through these two countries Muluja and Kuroosha does the wiched Taruka continually spread devastation. She dwells near, covering the road for half a Yojuna. We must, therefore, necessarily pass through the forest of Taruka. Confiding in the strength of thy own arm, at my command destroy this imperious one, and again restore the country to a state of tranquillity: no one is now able to pass through it, thus oppressed by this terrible and detestable Yukshinee. Thus have I described to thee this dreadful wilderness, wholly ruined by the female Yuksha, whose devastations continue to this day.

Thus far the twenty third Section, describing the entrance into the forest of Taruka.

अथ तस्याप्रमेयस्य मुनेर्व्वचनमुत्तमं ।
श्रुत्वा पुरुषशार्द्दूलः प्रत्युवाच शुभां गिरं । 1 ॥
अल्पवीर्य्या यदा यक्षी श्रूयते मुनिपुङ्गव ।
कथं नागसहस्रस्य धारयत्यबला बलं । 2 ॥
इत्युक्तं वचनं श्रुत्वा राघवस्यामितौजसः ।
हर्षयन् श्लक्ष्णया वाचा सलक्ष्मणमरिन्दमं । 3 ॥
विश्वामित्रोऽब्रवीद्वाक्यं शृणु येन बलोत्कटा ।
वरदानकृतं वीर्य्यं धारयत्यबला बलं । 4 ॥

SECTION XXIV.

The chief of men having heard the excellent words of the incomparable sage, replied "O chief of sages, I have heard that a female *Yuksha* possesses small power; how is it then, that *Taruka* has the strength of a thousand elephants?" Hearing the words of *Raghuva*, of boundless energy, *Viswhamitra* pleasingly replied to the enemy-subduing one and *Lukshmuna*, in these tender words: "Hear; this terrible one possesses valour and strength communicated by a blessing; hence this weak female is thus mighty. There was

पूर्व्वमासीन्महायक्षः सुकेतुर्नाम वीर्य्यवान् ।
अनपत्यः शुभाचारः स च तेपे महत्तपः । 5 ॥
पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा ।
कन्यारत्नन्ददौ राम ताडकान्नाम नामतः । 6 ॥
ददौ नागसहस्रस्य बलं चास्याः पितामहः ।
न त्वेव पुत्रं यक्षाय ददौ चासौ महायशाः । 7 ॥
तान्तु बालां विवर्द्धन्तीं रूपयौवनशालिनीं ।
जम्भपुत्राय सुन्दाय ददौ भार्य्यां यशस्विनीं । 8 ॥
कस्यचित्त्वथ कालस्य यक्षी पुत्रं व्यजायत ।
मारीचं नाम दुर्द्धर्षं यः शापाद्राक्षसोऽभवत् । 9 ॥

formerly a valiant *Yuksha*, named *Sooketoo*, who was childless: this virtuous one, O Ram*a*, performed acts of sacred austerity. Br*u*hma, highly pleased, gave to this sovereign of the Y*u*ksh*a*s a daughter, by name Tar*u*ka, whom he endowed with the strength of a thousand elephants; but to the Y*u*ksh*a* he gave no son. This blooming maid, famous, beautiful, and young, did the renowned Y*u*ksh*a* give in marriage to Soond*a*, the son of Jumbh*a*. In due time this female Y*u*ksh*a* brought forth a son, scarcely to be conquered, named Maree-

सुन्दे तु निहते राम सागस्त्यमृषिसत्तमं ।
ताडका सह पुत्रेण प्रधर्षयितुमिच्छति ॥ 10 ॥
भक्षार्थं जातसंरम्भा गर्ज्जन्ती साभ्यधावत ।
आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः ॥ 11 ॥
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।
अगस्त्यः परमामर्षस्ताडकामपि शप्तवान् ॥ 12 ॥
पुरुषादी महायक्षी विकृता विकृतानना ।
इदं रूपं विहायाशु दारुणं रूपमस्तु ते ॥ 13 ॥
सैषा शापकृतामर्षात्ताडका क्रोधमूर्च्छिता ।
देशमुत्सादयत्येनमगस्त्याचरितं शुभं ॥ 14 ॥

cha, who through a curse became a *Rukshus*. *Soonda* being killed, *Taruka* with her son, O *Rama*, wished to lay hold of *Ugustya* the excellent sage, that she might devour him. One day, her rage being excited, she, roaring, ran to devour *Ugustya*. The divine sage, seeing her running upon him, said to Mareecha, "Become a *Rukshus*," and, highly incensed, thus cursed *Taruka*: "Leaving this form speedily become a cannibal, a *Yukshee*, deformed, with mishapen countenance. Let thy appearance be terrific." *Taruka*, thus cursed, frantic with rage, through revenge ravages this beautiful country, nourished by *Ugustya*. O *Raghuva*, for the sake of the bovine race and the brahmans,

एनां राघव दुर्वृत्तां यक्षीं परमदारुणां ।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमां ॥ 15 ॥
न ह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान् ।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन ॥ 16 ॥
न हि ते स्त्रीवधकृते घृणा कार्य्या नरोत्तम ।
चातुर्व्वर्ण्यहितार्थं हि कर्त्तव्यं राजसूनुना ॥ 17 ॥
नृशंसमनृशंसम्वा प्रजारक्षणकारणात् ।
पातकं वा सदोषम्वा कर्त्तव्यं नात्र संशयः ॥ 18 ॥
राज्यभारनियुक्तानामेष धर्म्मः सनातनः ।
अधर्म्मां जहि काकुत्स्थ धर्म्मो ह्यस्य न विद्यते ॥ 19 ॥

destroy this impious, horrid, tremendous Y*u*kshee. Besides thee, thou joy of *Rughoo's* race, there is no man in the three worlds who dares to destroy this accursed one. This is not to be abhorred by thee, O excellent one, as though it were the murder of a woman: it becomes thee, the king's son, to do this for the preservation of the four casts of people. To do those actions which tend to the public good, whether they appear cruel or merciful, innocent or blameworthy is undoubtedly the constant and indispensible duty of those appointed to the care of a kingdom. Destroy, O descendant of Kak*ootstha*, this impious one, who has no sense of virtue.

श्रूयते हि पुराप्येवं विरोचनसुता किल ।
राक्षसी दीर्घजिह्वेति विख्याता कामरूपिणी । 20 ॥
विकृतं सुमहद्वक्त्रं कृत्वा कालानलोपमं ।
ग्रसन्ती पृथिवीं कृत्स्नां शक्रेण विनिपातिता । 21 ॥
विष्णुना च पुरा राम भृगुपत्नी पतिव्रता ।
अपीन्द्रलोकमिच्छन्ती काव्यमाता निसूदिता । 22 ॥
एतैश्चान्यैश्च बहुभी राजपुत्रैर्महात्मभिः ।
अधर्म्मसहिता नार्य्यो हताः पुरुषसत्तमैः ।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान्नृप । 23 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ताडकोत्पत्तिः ॥

It is reported that formerly a female R*u*kshus, the daughter of V*i*roch*u*n*a*, by name Deergh*a*-j*i*hwa,[1] capable of assuming every shape at pleasure, extending her huge, mishapen mouth, dreadful as the last conflagration, to devour the whole earth, was killed by Sh*u*kr*a*. Also, O Ram*a*, the wife of Bhr*i*goo, and the mother of Kavy*a*, devoted to her husband, desiring the heaven of *I*ndr*a*, was killed formerly by V*i*shnoo. Besides these, many other wicked females have been slain by magnanimous princes, excellent among men. Therefore, O prince, abandoning aversion to this act, kill her at my command.

Thus far the twenty fourth Section, describing the birth of Tar*u*ka.

1 Or long-tongued.

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः ।
राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः ॥ १ ॥
पितुर्वचन निर्देशात् पितुर्वचनगौरवात् ।
वचनं कौशिकस्येति कर्त्तव्यमविशङ्कया ॥ २ ॥
अनुशिष्टो ऽस्म्ययोध्यायां गुरुमध्ये महात्मना ।
पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः ॥ ३ ॥
सो ऽहं पितुर्वचः श्रुत्वा शासनाद्ब्रह्मवादिनः ।
करिष्यामि न सन्देहस्ताडकावधमुत्तमं ॥ ४ ॥

SECTION XXV.

Hearing these weighty words of the sage, Raghuva, son of the chief of men, firm in duty, with joined hands replied, "Respect to my father's command, and to the honour of his word, without doubt renders it my duty to regard this advice of Kouskika. Educated in *Uyodhya* among honourable persons, by my great father *Dusha-rutha*, I know that his word is not to be disregarded; I heard my father's words, and at the advice of the sage I will certainly effect the meritorious slaughter of Taruka. For the sake of the

गोब्राह्मणहितार्थाय लोकस्य च हिताय च ।
तव चैवाप्रमेयस्य वचनं कर्त्तुमुद्यतः । 5 ॥
एवमुक्त्वा धनुर्म्मध्ये वद्ध्वा मुष्टिमरिन्दमः ।
ज्याघोषमकरोत्तीव्रं दिशः शब्देन नादयन् । 6 ॥
तेन शब्देन वित्रस्तास्ताडकावनवासिनः ।
ताडका च सुसंक्रुद्धा तेन शब्देन मोहिता । 7 ॥
तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता ।
श्रुत्वा चाभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिःसृतः । 8 ॥
तां दृष्ट्वा राघवः क्रुद्धो विकृतां विकृताननां ।
प्रमाणेनाभिवृद्धाञ्च लक्ष्मणं सोऽभ्यभाषत । 9 ॥

bovine race, the brahmans, and the world at large, I am ready to perform thy words, O thou unmeasurable in excellence.

Having said these words, the subduer of enemies grasped the bow, and twanging the string, with the sound filled the whole world. At that sound the inhabitants of the wilderness of Taruka were afraid, and Taruka astonished, was filled with rage. The angry R*ukshu*see transported with rage, having heard the sound, went to the place from whence it proceeded. Ragh*u*va incensed, seeeing the mishapen monster of deformed countenance and advanced in years, said to L*u*kshm*una*, "Behold O L*u*kshm*una* the horrid

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः ।
भिद्येरन् दर्शनादस्या भीरूणां हृदयानि च ॥ 10 ॥
एतां पश्य दुराधर्षां निर्भिन्नहृदयां क्षितौ ।
शयानां हृदये वीर धुतपापां मया हतां ॥ 11 ॥
एतां पश्य दुराधर्षां मायाबलसमन्वितां ।
विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकां ॥ 12 ॥
न ह्येनामुत्सहे हन्तुं स्त्रीस्वभावेन रक्षितां ।
वीर्य्यञ्चास्या गतिञ्चैव हन्यामिति हि मे मतिः ॥ 13 ॥
एवं ब्रुवाणे रामे तु ताडका क्रोधमूर्च्छिता ।
उद्यम्य बाहू गर्ज्जन्ती राममेवाभ्यधावत ॥ 14 ॥

and terrific body of this *Yukshinee*. The hearts of the fearful are dissolved at the sight of her. Behold, O hero, this formidable monster lying on the ground, pierced in the breast, her sins gone because she is wounded by me. See this *Yukshinee* almost invincible, this enchantress; I will send her back to day deprived of her ears and her nose. My heart relents at killing her, protected by her female nature. I will deprive her of her strength, and power of motion; this is my determination.

Rama having said this, *Taruka*, transported with rage, roaring, ran upon him with uplifted arms. *Vishwa-mitra*, the sacred sage, approaching her, said,

विश्वामित्रस्तु ब्रह्मर्षिर्हुङ्कारेणाभिभर्त्स्य तां ।
स्वस्ति राघवयोरस्तु जयञ्चैवाभ्यभाषत । 15 ॥
उद्धून्वाना रजो घोरं ताडका राघवावुभौ ।
रजोमेघेन महता मुहूर्त्तं सा व्यमोहयत् । 16 ॥
ततो मायां समास्थाय शिलावर्षेण राघवौ ।
अवाकिरत् सुमहता ततश्चुक्रोध राघवः । 17 ॥
शिलावर्षं महत्तस्याः शरवर्षेण राघवः ।
प्रतिवार्य्योपधावन्त्याः करौ चिच्छेद पत्रिभिः । 18 ॥
ततश्छिन्नभुजाग्रां तामभ्यासे परिगर्ज्जतीं ।
सौमित्रिरकरोत् क्रोधाद्धृतकर्णाग्रनासिकां । 19 ॥

with a shout, "Victory attend the descendant of Raghuva." Taruka, raising a thick cloud of dust, overwhelmed with it for a moment both the descendants of Rughoo. Then assuming an illusive form, she rained upon them a copious shower of stones. At this Rughoo enraged parried the shower of stones with a shower of arrows, and advancing near her, cut off her two hands with a missile weapon. Then the son of Soomitra cut off the ears and the nose of this monster, roaring near, already deprived of her hands. The Yukshinee having assumed various forms, disappeared, and

कामरूपधरा सा तु कृत्वा रूपाण्यनेकशः ।
अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया । 20
अश्मवर्षं विमुञ्चन्ती भैरवं विचचार सा ।
ततस्तावश्मवर्षेण कीर्य्यमाणौ समन्ततः । 21 ॥
दृष्ट्वा गाधिसुतः श्रीमानिदं वचनमब्रवीत् ।
अलन्ते घृणया राम पापैषा दुष्टचारिणी । 22 ॥
यज्ञविघ्नकरी यक्षी पुरा वर्द्धेत मायया ।
वध्यतां तावदेवैषा पुरा सन्ध्या प्रवर्त्तते । 23 ॥
रक्षांसि सन्ध्याकाले तु दुर्द्धर्षाणि भवन्ति हि ।
इत्युक्तः स तु तां यक्षीमश्मवृष्ट्याभिवर्षिणीं । 24 ॥

by the power of sorcery, caused (to fall) again a fearful shower of stones, she, the mean while hovering round.

The illustrious son of Gadh*i* seeing them encompassed by the shower of stones, falling on all sides, said, "O Ram*a*, thy unwillingness to kill this mass of iniquity, this impious, sacrifice-obstructing Y*u*kshee, dilating herself by her enchantments, is improper. Instantly slay her: the evening is approaching; in the evening R*u*kshu*s*es are with difficulty overcome. Ram*a* thus encouraged, drawing from his quiver an arrow capable of per-

दर्शयन् शब्दवेधित्वं तां रुरोध स सायकैः ।
सा रुद्धा बाणजालेन मायाबलसमन्विता । 25 ॥
अभिदुद्राव काकुत्स्थं लक्ष्मणञ्च विनेदुषी ।
तामापतन्तीं वेगेन विक्रान्तामशनीमिव । 26 ॥
ताडकां विकृताकारां जिघांसन्तीं सुदारुणां ।
विव्याधोरसि बाणेन चन्द्रार्द्धाकारवर्चसा । 27 ॥
सा तेन वज्ररूपेण बाणेन भृशविक्षता ।
ववाम रुधिरं भूरि पपात च ममार च । 28 ॥
तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा ।
साधुसाध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन् । 29 ॥

forating even a sound,[1] with it inclosed in firm bonds the petraean shower-producing Y*u*kshee. Possessed of the power of enchantment she, although inclosed in the arrowy net, roaring aloud, ran upon Kakootsth*a* and L*u*ksh-*muna;* upon which Ram*a*, with a powerful arrow, shaped like a crescent, pierced the mighty mishapen vengeful Tar*u*ka, dreadful as a thunderbolt, while advancing towards them. Dreadfully wounded by this tremendous arrow, she, vomiting out blood, fell and expired.

Seeing this fear-inspiring monster slain, the sovereign of the gods, the

1 This is the literal translation of sh*u*bd*u*vedhitw*a*. It was an arrow which followed the sound, and thus smote invisible objects.

उवाच परमप्रीतः सहस्राक्षः पुरन्दरः ।
सुराश्च सर्व्वे संहृष्टा विश्वामित्रमथाब्रुवन् । 30 ॥
मुने कौशिक पश्यास्मान् देवान् सेन्द्रानुपस्थितान् ।
तोषितान् कर्म्मणानेन रामस्यामिततेजसः । 31 ॥
अस्मन्नियोगाद्भद्रन्ते स्नेहं दर्शय राघवे ।
तपोयोगबलेनैनमाप्याययितुमर्हसि । 32 ॥
प्रजापतेः कृशाश्वस्य पुत्त्रान् सत्यपराक्रमान् ।
तपोबलभृतो ब्रह्मन् राघवाय निवेदय । 33 ॥
पात्रभूतो हि ते शिष्यो रामो दशरथात्मजः ।
कर्त्तव्यञ्च महत्कार्य्यमस्माकं राजसूनुना । 34 ॥

thousand-eyed *Poorundura*, with the other gods, making obeisance, congratulated Kak*ootstha* on his victory. Then all the gods, filled wlth pleasure, said to V*i*shwa-m*itra*, "O sage, decendant of K*ooshi*k*a*, behold us the gods present together with *Indra*, delighted with this act of the unmeasurably powerful Ram*a*; at our request, (may prosperity attend thee), shew peculiar kindness to Ragh*uva*. Refresh his mind by the power of sacred austerity and holy abstraction. Present to Ragh*uva*, the mighty sons of the *Prujaputi* Kr*i*shashw*a*, who possesses the power derived from T*upushya*; thy disciple Ra-m*a*, the son of D*usha*-r*utha*, is worthy to receive them. By this prince must

एवमुक्त्वा सुरगणा विश्वामित्रं पुनर्ययुः ।
यथागतेनैव पथा ततः सन्ध्याभ्यवर्त्तत । 35 ॥
पात्रभूतो ऽपि भगवांस्ताडकावधतोषितः ।
रामं मूर्द्ध्न्युपाघ्राय वचनञ्चेदमब्रवीत् । 36 ॥
इहाद्य रजनीं राम वसाम शुभदर्शन ।
श्वः प्रभाते गमिष्यामस्तदाश्रमपदं मम । 37 ॥
विश्वामित्रवचः श्रुत्वा हृष्टो दशरथात्मजः ।
उवास रजनीं तत्र ताडकाया वने सुखं । 38 ॥
मुक्तशापं वनं तच्च तस्मिन्नेव तदाहनि ।
चम्पकाशोकपुन्नागमल्लिकाभिः सुशोभितं । 39 ॥

our great work be accomplished." Having said this to V*i*shwa-m*i*tr*a*, the gods returned by the way they came.

The evening now came on, and the divine V*i*shwa-m*i*tr*a*, rejoicing at the death of Tar*u*ka, kissed the head of Ram*a*, and said to him, "To night, O Ram*a*, pleasing to the sight, we will remain here, and to morrow morning proceed to my hermitage." The son of D*u*sha-r*u*th*a* hearing the words of V*i*shwa-m*i*tr*a*, pleased, delightfully passed the night in the wilderness of Tar*u*ka. Freed that day from its curse, the forest, adorned with the Ch*u*m-

चूतैश्च पनसैः पूगैर्नारिकेलैश्च शोभितं ।
वापीकूपतडागैश्च दीर्घिकाभिरलंकृतं । 40 ॥
मल्लिकाहेमकूटैश्च मण्डपैरुपशोभितं ।
रमणीयं हि बभ्राज यथा चैत्ररथं वनं । 41 ॥
निहत्य तां यक्षसुतां स रामः प्रशस्यमानः सुरसिद्धसंघैः ।
उवास तस्मिन् मुनिना सहैव प्रभातवेलां प्रतिबोध्यमानः । 42 ॥
इत्यार्षे रामायणे आदिकाण्डे ताडकावधः ॥

puka,[1] the *Ushoka*,[2] the *Poonnaga*,[3] the Mullika,[4] the Mango,[5] the *Punusa*,[6] the Beetle-nut,[7] and the Coco-tree,[8] and beautified by pools, wells, and ponds of water, and large canals, shone gay and pleasant, like the forest *Chitrarutha*,[9] decorated with bowers of Mullika and *Hema-koota*. Having slain the daughter of the *Yuksha*, *Rama*, applauded by all the gods and the *Siddhas*, remained in that forest with the sage, waiting for the morning.

Thus far the twenty fifth Section, describing the death of *Taruka*.

1 Michelia champaca. 2 Jonesia Asoca. 3 Uncertain, probably Rottlera tinctoria.
4 Jasminum zambac. 5 Mangifera Indica. 6 Artocarpus integrifolia. 7 Areca betel.
8 Cocos nucifera. 9 The residence of *Koovera*.

अथ तां रजनीमुष्य विश्वामित्रो महायशाः ।
प्रहस्य राघवं वाक्यमुवाच मधुरं स्वरं ॥ 1 ॥
परितुष्टोऽस्मि भद्रन्ते राजपुत्र महायशः ।
प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्व्वशः ॥ 2 ॥
देवासुरगणान् वापि सगन्धर्व्वोरगान् भुवि ।
यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि ॥ 3 ॥
गृहाण तानि मत्तस्त्वं दिव्यान्यस्त्राण्यशेषतः ।
यान्यहं वेद्मि सर्व्वाणि पात्रं ह्येषां मतोऽसि मे ॥ 4 ॥

SECTION XXVI.

Having there spent the night, the mighty *Vishwa-mitra* smiling, in pleasant accents thus addressed Raghuva: "I am highly pleased; be thou prosperous, O prince, greatly renowned. Through my great affection I will give thee every kind of weapons, by which, sustaining in battle the force of thine enemies, thou shalt triumph over them, whether they be gods or infernals, *Gundhurvas* or Hydras. Receive then from me the divine weapons without reserve. I esteem thee worthy to possess all the weapons with the nature of which I am acquainted.

ब्रह्मास्त्रं प्रथमं राम दिव्यमेतद्ददामि ते ।
त्रयाणामपि लोकानां पिण्डितानां भयावहं । 5 ॥
तथैव दण्डमस्त्रं ते प्रजासंहारकारकं ।
ददामि राम शत्रूणां येनाधृष्यो भविष्यसि । 6 ॥
धर्म्मास्त्रञ्च महाबाहो कालकल्पं ददामि ते ।
कालास्त्रमपि चासह्यं ददामि दयितं विभो । 7 ॥
विष्णुचक्रञ्च ते दिव्यमिन्द्रचक्रञ्च दुर्ज्जयं ।
वज्रमस्त्रञ्च दुर्द्धर्षं शैवं शूलवरन्तथा । 8 ॥

" First then, O Ram*a*, I present thee with the divine Br*u*hma weapon,[1] the terror of the three united worlds. Next, I bestow upon thee, the D*u*nd*a*[2] weapon, the destroyer of creatures, by which thou shalt be rendered invincible to thine enemies. I also give thee the Dh*u*rm*a*[3] weapon, scarcely less fatal than Kal*a*[4] himself. I also give thee, O chief, the much valued Kal*a*[5] weapon, insupportable to enemies ; and the divine discus of V*i*shnoo, and the terrible discus of *I*ndr*a*, with the irresistible thunderbolt, and the huge Sh*i*vean

1 These weapons have particular names, generally derived from some deity, either from their being the appropriate weapons used by these deities, or from partaking in some way of their power.

2 The rod or punishment.

3 Dh*u*rm*a*, religion orvirtue.

4 Y*u*m*a*, the regent of death.

5 Kal*a*, time or death.

अस्त्रं ब्रह्मशिरश्चोग्रमैषीकञ्च ददामि ते ।
शाङ्करास्त्रञ्च दीप्तास्यं गृहाणेदं मयोद्यतं । 9 ॥
गदाद्वयञ्चाप्रतिमं गृहाणारिभयावहं ।
कौमोदकीञ्चाप्रतिमान्तथेमां लोहितामुखीं । 10 ॥
धर्म्मपाशं तथैवास्त्रं कालपाशञ्च दुर्ज्जयं ।
वारुणञ्चापि ते पाशन्ददामि परमार्च्चितं । 11 ॥

spear, the vengeful weapon Bruhma-shira,[1] and the Isheeka.[2] Receive also from me the bright-mouthed Shunkura[3] weapon, with the two clubs unparalleled in size, dealing terror to the foe, the huge Koumodukee,[4] and the Lohita-mookhee.[5] I also present thee with the Dhurma-pasha,[6] together with the weapon, the dreadful Kala-pasha,[7] and the highly valued Vuroona-pasha.[8]

1 The head of Bruhma, or the Bruhma-headed.

2 Ardent.

3 The causer of welfare, from Shunkura, one of the names of Shiva.

4 Giving joy to the earth. 5 The bloody-mouthed.

6 Pasha is a weapon which had the power of entangling or binding the foe; perhaps a kind of gin or net. Pasha literally signifies a rope.

7 From Kala, time or death.

8 From Vuroona, the Neptune of the Hindoos.

शुष्कार्द्रे चाशनी राम गृहाणेमे मयोद्यते ।
पैनाकमपि चैवास्त्रमस्त्रं नारायणन्तथा । 12 ॥
आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ।
वायव्यं प्रथमं राम ददामि तव चानघ । 13 ॥
अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च ।
शक्तिद्वयञ्च काकुत्स्थ ददामि तव राघव । 14 ॥

Receive also from me the Shooshk*a*,[1] the Ardr*a*,[2] the *U*sh*u*nee,[3] the Pinak*a*,[4] and the Nar*a*y*u*n*a*[5] weapon, with the trusty weapons Agney*a*[6] and Sh*i*kh*u*r*a*.[7] O sinsless Ram*a*, I also give thee the chief weapon Vay*u*vy*a*,[8] the H*u*y*u*sh*i*r*a*,[9] and the Krounch*a*.[10] I also present thee, O Kak*oo*tsth*a*, with the two Sh*u*kt*i*s,[11]

[1] The dry. [2] The wet. [3] The thunderbolt. [4] The name of Sh*i*v*a*'s bow.

[5] Residing in water, one of the names of V*i*shnoo. [6] The fiery.

[7] Having the property of flame. If these names be not wholly poetic fictions, one might imagine that the H*i*ndoos were acquainted with the use of fire arms at a very early period.

[8] Having the power of the wind, from Vay*oo*.

[9] The horse headed. [10] From a bird so called, a species of the ardea.

[11] Sh*u*kt*i* means power.

कङ्कालं मुषलञ्चैव कापालमथ किङ्किणीं ।
धारयन्त्यसुरा यानि ददाम्येतानि सर्व्वशः । 15 ॥
वधार्थं रक्षसां यानि ददाम्येतानि सर्व्वशः ।
वैद्याधरं महास्त्रञ्च नन्दनं नाम नामतः । 16 ॥
असिरत्नं महावाहो ददामि नृवरात्मज ।
वर्षणं शोषणञ्चैव तथैवारिनिकृन्तनं । 17 ॥

together with the K*u*nkal*a*[1], the Mooshul*a*,[2] the Kapal*a*,[3] the K*i*nk*i*nee,[4] and all the weapons used by the infernal powers. I give thee all the weapons necessary for the destruction of the R*u*kshuses. O son of the chief of men, O hero, of mighty arm, I also give thee the weapon Vidyadh*ura*,[5] and the great weapon N*u*nd*una*,[6] and the *Usirutna*[7] with the V*u*rsh*una*,[8] the Shosh*una*,[9] and

1 The side or hip: probably some kind of defensive armour.

2 A club.

3 Pertaining to the forehead, probably a helmet, or some other piece of defensive armour for the forehead.

4 A small bell.

5 Belonging to the class of demi-gods called V*i*dyadh*uras*.

6 Producing joy. 7 The chief scymetar.

8 A weapon, which being discharged, divides into a great number, and falls like a shower; or more probably, that by which rain was produced for the sake of distressing an enemy.

9 A weapon to dry up water, and counteract the effects of the foregoing one.

मदनोन्मादनञ्चैव कन्दर्पजयि ते विभो ।
गन्धर्वास्त्रं तथैवेदं मोहनञ्च ददामि ते ।
तेजोद्युतिहरं सौरं शत्रुपक्षप्रतापनं । 18 ॥
रुधिरामिषपैशाचं कौवेरञ्च ददामि ते ।
रक्षसाञ्चापि शत्रूणां श्रीधृतिप्राणनाशनं । 19 ॥
मूर्च्छनन्तापनञ्चास्त्रं कम्पनञ्चारिकर्षणं ।
सम्वर्त्तमपि चावर्त्तं मौषलञ्च ददामि ते । 20 ॥

the *Uri-nikrintuna*.[1] I present thee also, O chief, with the weapons *Muduna*[2] and *Oonmaduna*,[3] dear to *Kundurpa*,[4] and with the weapons *Gundhurva*,[5] and *Mohuna*; with the weapon *Soura*,[6] too the destroyer of energy and splendor, and the afflicter of enemies. The weapon *Roodhiramisha-pishacha*,[7] I also give thee, and the *Kouvera*,[8] fatal to the joy, the patience, and the life of *Rukshuses* and enemies. I also give thee the weapons *Moorchchhuna*,[9] *Tapuna*,[10] *Kumpuna*,[11] *Uri-kurshuna*,[12] *Sumvurtta*,[13] *Avurtta*,[14] and *Moushula*,[15] and the weapons

1 Cutting asunder the enemy.

2 *Muduna* means inebriation.

3 Folly.

4 The Indian Cupid.

5 Named after the *Gundhurvas*.

6 From *Shoora*, a hero.

7 Having the power of a blood-and-flesh-eating goblin.

8 From *Koovera* the Indian Plutus.

9 *Moorchchhuna* means the suspension of sensation.

10 From *Tupa*, heat.

11 *Kumpuna* denotes quaking or trembling.

12 Enemy-seizing.

13 *Sumvurtta* denotes covering, expansion, &c.

14 *Avurtta* means nearly the same.

15 *Moushula* is a club.

सत्वञ्चैवानृतं चास्त्रं महामायास्त्रमेव च ।
अमोघं तेजसञ्चैव परतेजोपकर्षणं । 21 ॥
सोमास्त्रं शिशिरन्नाम त्वाष्ट्रञ्चापि व्यथाकरं ।
मारणञ्चास्त्रमजितं दैत्यदानवमेवच । 22 ॥
एवमादीनि चास्त्राणि ददानि दयितोऽसि मे ।
गृहाणैतानि मत्तस्त्वमस्त्राणि नृवरात्मज । 23 ॥

Sutwa[1] *Unrita*,[2] Muhamaya,[3] Umogha,[4] Tijusa,[5] and Purutejopukurshuna;[6] also the weapon of Soma called Shishira,[7] and the pain inflicting weapon Twashtra;[8] the weapons Maruna,[9] *Ujita*,[10] Ditya and Danuva. These and other weapons I give thee, for thou art dear to me. Receive all these weapons from me, O son of the chief of men." Then the chief of sages,

1 Sutwa, existence.
2 *Unrita*, falsehood.
3 Muhamaya, the great deception.
4 The infallible. 5 The energetic.
6 The destroyer of the power or energy of others.
7 Dew. 8 Possessing the power of Twashtra, the architect of the gods.
9 Beating or killing.
10 Unconquered.

अथासौ प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा ।
ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमं । 24 ॥
सर्व्वसंग्रहणं येषां दैवतैरपि दुर्लभं ।
तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत् । 25 ॥
जपतोऽथ मुनेस्तस्य मन्त्रग्राममशेषतः ।
उपतस्थुर्महास्त्राणि मूर्त्तिमन्ति नृपात्मजं । 26 ॥
ऊचुश्चैनं तथाभ्येत्य तान्यस्त्राणि समन्ततः ।
प्राञ्जलीनि महावाहो शाध्यस्मानिति राघव । 27 ॥
तान्यवेक्ष्य ततो रामः समालभ्य च पाणिना ।
मां भजध्वं स्मृतानीति सर्व्वाण्येवाभ्यभाषत । 28 ॥

purified and highly pleased, turning his face towards the east, gave to Rama the whole of the incomparable *muntras*.[1] This collection of weapons, scarcely to be found even among the gods, did the brahman intreat Rama to receive. All these mighty weapons of the sage, who then repeated the *muntras* in an appropriate form, presented themselves before the prince, with hands respectfully joined; and drawing near on all sides, said, "Command us, O Raghuva, of mighty arm." At this Rama, having surveyed and handled them all, replied, "When called to remembrance, all of you

[1] *Muntras*, or incantations, which caused these weapons to appear when desired.

तान्यवाप्य ततो रामो विश्वामित्रं महामुनिं ।
प्रणिपत्य यथान्यायं गमनाय मतिन्दधे । 29 ॥
प्रतिगृह्य ततो ऽस्त्राणि प्रहृष्टवदनः शुचिः ।
गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत् । 30 ॥
गृहीतास्त्रो ऽस्मि भगवन् दुराधर्षः सुरैरपि ।
अस्त्राणान्त्वहमिच्छामि संहारान्मुनिपुङ्गव । 31 ॥
एवं ब्रुवति काकुत्स्थे विश्वामित्रो महातपाः ।
संहारान् व्याजहाराथ धृतिमान् सुव्रतः शुचिः । 32 ॥

wait on me." Having thus obtained them, Ram*a*, duly bowing to the great sage V*i*shwa-m*i*tr*a*, turned his mind towards his journey.

Having received the weapons, the descendant of Kak*oo*tsth*a* purified, with a chearful countenance, addressed V*i*shwa-m*i*tr*a*, as they were proceeding forward, " O divine one, possessed of all these weapons, I am unconquerable, even by the gods. I now intreat of thee, O great sage, the weapons which repel those of the enemy."[1] Kak*oo*tsth*a* having spoken thus, V*i*shwa-m*i*tr*a*, the great devotee, patient, pious, and pure, communicated to him the knowledge of the repelling weapons.

1 Which have the power of destroying the effects of a weapon discharged by the enemy ; for instance, S*u*rp*a*-van*a* is the name of an arrow, which, on being discharged, separates into innumerable parts, each of which becomes a serpent. The G*u*roor*a*-van*a*, is the proper repeller of this weapon having the property on being discharged of dividing into innumerable parts, each of which becomes a G*u*roor*a*, or royal vulture, the enemy and terror of serpents.

ददौ मन्त्रं जम्भकानां वशीकरणमुत्तमं ।
सत्यवन्तं सत्यकीर्त्तिं धृष्टं रभसमेव च ।
प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखं । 33 ॥
लक्ष्यालक्ष्याविमौ चैव दृढनाभसुनाभकौ ।
दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ । 34 ॥
धर्म्मनाभमहानाभौ दुन्दुनाभस्वनाभकौ ।
ज्योतिषं शकुनञ्चैव नैराश्यविमलावुभौ । 35 ॥

Sutya-vana,[1] *Sutya*-keerti,[2] Dhrishta,[3] & Rubhusa,[4] *Pruti*harutura,[5] Purang-mookha,[6] and *U*vangmookha,[7] Lukshya,[8] and *Ulu*kshya,[9] Drirh-nabha,[10] and Soonabhuka,[11] Dushaksha[12] & Shuta-vuktra,[13] Dusha-sheersha,[14] and Shutodura,[15] Dhurma-nabha,[16] and Muha-nabha,[17] Doonda-nabha,[18] & Swunabhuka,[19] Jyotisha,[20] and Shukoona,[21] and the two weapons Nirashya,[22] and Vimula,[23]

1 The true. 2 The justly famed. 3 The active. 4 The desolator. 5 That which prevents the effects of another weapon. 6 Having the face averted. 7 Hanging down the head. 8 That which may be seen in its course. 9 That which cannot be seen in its course. 10 Of firm navel. 11 Of fine navel. 12 Ten-eyed. 13 The hundred-mouthed. 14 The ten-headed. 15 The hundred-bellied. 16 Of sacred navel. 17 Of large navel. 18 The doonda-naveled. Doonda is a particular kind of musical instrument. 19 The rich naveled. 20 The luminous. 21 The vulture-shaped. 22 The discourager. 23 The pure.

योगन्धरविनिद्रौ च दैत्यप्रमथनौ तथा ।
शुचिबाहुर्महाबाहुर्निष्कलिर्विरुचस्तथा । 36 ॥
सार्चिमाली धृतिर्माली वृत्तिमान् रुचिरस्तथा ।
पित्र्यः सौमनसश्चैव विधूतमकरावुभौ ।
करवीरं रतिश्चैव धनधान्यौ च राघव । 37 ॥
कामरूपं कामरुचिं मोहमावरणन्तथा ।
जृम्भकं सर्पनाथञ्च सन्धानवरुणावुभौ । 38 ॥

Yog*u*ndh*u*ra,[1] and V*i*n*i*dra,[2] Dity*a*,[3] and Pr*u*m*u*th*u*na,[4] Shoochi-vahoo,[5] and M*u*ha-vahoo,[6] N*i*sh-kul*i*,[7] and V*i*roocha,[8] Sarchee-malee,[9] Dhr*i*t*i*,[10] and Malee,[11] Vr*i*tt*i*man,[12] and Roochira,[13] P*i*try*i*a,[14] and Soum*u*n*u*as,[15] and both V*i*dhoot*a*,[16] and Mukura,[17] Kuruveera,[18] with Rut*i*,[19] Dh*u*na,[20] and Dh*u*nya.[21] O Raghuv*a*, receive the weapons Kam*a*-roop*a*,[22] Kam*a*-roochi,[23] Moh*a*,[24] and Av*u*runa,[25] also Jr*i*mbh*u*ka,[26] S*u*rp*a*-natha,[27] with S*u*ndh*u*na,[28] and V*u*roona.[29]

1 The united. 2 The somniferous. 3 The Titan. 4 The churner. 5 The pure-handed. 6 The great-armed. 7 The peaceful. 8 The meaning uncertain. 9 That which has force, or energy in its train. 10 Forbearance. 11 The necklaced. 12 The stationary. 13 The approving. 14 Connected with the ancestors. 15 Connected with a good mind. 16 The strongly vibrating. 17 The sea-monster. 18 Of valiant hand. 19 Enjoyment. 20 Wealth. 21 Rice. 22 Able to assume any form at will. 23 Able to do what it pleases. 24 Fascination. 25 Protection. 26 The gaper. 27 The lord of serpents. 28 Aim. 29 The Indian Neptune.

The meaning of these names is given, that the reader may form his own judgment respecting this catalogue of fabulous weapons.

कृशाश्वतनयान्राम भास्वरान् कामरूपिणः ।
प्रतीच्छ मम भद्रन्ते पात्रभूतोऽसि राघव । 39 ॥
वाढमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना ।
दिव्यभास्वरदेहाश्च मूर्त्तिमन्तः सुखप्रदाः । 40 ॥
केचिदङ्गार सदृशाः केचिद्धूमोपमास्तथा ।
चन्द्रार्कसदृशाः केचित् प्रह्वाञ्जलिपुटास्तथा । 41 ॥
रामं प्राञ्जलयो भूत्वा ब्रुवन्मधुरभाषिणः ।
इमे स्म नरशार्दूल शाधि किं करवाम ते । 42 ॥
गम्यतामिति तानाह यथेष्टं रघुनन्दनः ।
मानसाः कार्य्यकालेषु सहायं मे करिष्यथ । 43 ॥

"Receive from me, O Rama, these shining sons of Krishashwa, assuming every form. O Raghuva, may prosperity attend thee; thou art worthy to possess them." Kakootstha, then, accepted the weapons with delighted mind. These divine weapons, resplendent, imparting joy, assuming their proper form, some resembling coals of fire, others a column of smoke, and others in splendor equalling the moon and the sun, with hands respectfully joined, stood and addressed Rama in gentle accents: "Here we are, O chief of men: Command us: What shall we do for thee?" The son of Rughoo replied, "Depart all of you, and in time of necessity, when recalled to mind, yield me due assistance."

अथ ते राममामन्त्र्य कृत्वा चाभि प्रदक्षिणं ।
एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतं । 44 ।।
प्रणम्य शिरसा रामं सर्व्वे सन्नतविक्रमाः ।
ततस्तु रामः काकुत्स्थः शासनाद्ब्रह्मवादिनः । 45 ।।
लक्ष्मणाय च तान् सर्व्वान् सर्व्वास्त्रान् रघुनन्दनः ।
संहारान् स च संहृष्टः श्रीमांस्तस्मै न्यवेदयत् । 46 ।।
स तान्निवेद्य संहृष्टं विश्वामित्रं महामुनिं । ।।
गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत् । 47 ।।
किमेतन्मेघसंकाशं पर्व्वतस्याविदूरतः ।
वृक्षखण्डमितो भाति परं कौतूहलं हि मे । 48 ।।

Having taken leave of Ram*a*, they respectfully encompassing him, said to Kak*ootstha*, "Be it thus." Then all those mighty weapons, humbly bowing their heads to Ram*a*, went their way.

Ram*a* the fortunate, the descendant of Kak*ootstha*, the joy of R*ughoo*'s race, at the command of the V*eda*-pronouncing (sage), delivered to Luksh*muna* the weapons both offensive and repelling. Having thus done, Ram*a* preceeding forward, with pleased mind addressed the great sage V*i*shwa-m*itra*, in sweet and gentle accents: "What is this near the mountain appearing like a cloud? This grove exquisitely delightful, filled with deer, and adorned

दर्शनीयं मृगाकीर्णं मनोहरमतीव च ।
नानाप्रकारैः शकुनैर्वल्गुभाषैरलंकृतं ॥ 49 ॥
निःसृताः स्म मुनिश्रेष्ठ कान्ताराद्रोमहर्षणात् ।
अनया त्ववगच्छामि देशस्य सुखवत्तया ॥ 50 ॥
सर्वं मे शंस भगवन् कस्याश्रमपदन्त्विदं ।
संप्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः ॥ 51 ॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामुने ।
भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी ॥ 52 ॥
रक्षितव्या क्रिया ब्रह्मन्मया वध्याश्च राक्षसाः ।
एतत्सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो ॥ 53 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये बालकाण्डे जम्भकवरप्रदानं ॥

with various kinds of birds tuning their melodious notes? O chief of sages, leaving this road, which makes the hair stand erect through danger, let us have recourse to that pleasant grove. Tell me, O divine one, whose hermitage is this? O divine sage, where is the country in which these abandoned and impious brahmanicides are found who violently prevent thy sacrifice? where, O brahman, is thy sacrifice which is to be protected? and where are the R*u*kshuses who are to be slain by me? O chief of sages, I long to hear the whole.

Thus far the twenty sixth Section, describing the gift of the weapons.

अथ तस्याप्रमेयस्य वचनं परिपृच्छतः ।
विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे ॥ 1 ॥
इह राम महावाहो विष्णुर्द्देवनमस्कृतः ।
वर्षाणि सुवहून्यत्र तथा युगशतानि च ॥ 2 ॥
तपश्चरणयोगार्थमुवास सुमहातपाः ।
एष पूर्व्वाश्रमो राम वामनस्य महात्मनः ॥ 3 ॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।
एतस्मिन्नेव काले तु राजा वैरोचनिर्बली ॥ 4 ॥

SECTION XXVII.

To the immeasurable one then, importuning him, the illustrious V*i*shwa-m*i*tr*a*, began to reply, " O Ram*a* of mighty arm, before the incarnation of the glorious Vam*u*n*a*,[1] this was the hermitage of V*i*shnoo, adored by the gods, the great pattern of mortification; who for numerous years, yea, for an hundred Y*oo*g*as*, dwelt in this wood, practising sacred austerities as a model to all others. Here did this great devotee become perfect; on which account this hermitage is called S*i*ddhashr*u*m*a*.[2]

1 The incarnation of V*i*shnoo in the form of a dwarf.

2 " The hermitage where the undertaking was completed;" from S*i*ddh*a*, perfect, complete, and Ashr*u*m*a*, an abode.

निर्ज्जित्य दैवतगणान् सेन्द्रान् सहमरुद्गणान् ।
कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतं ॥ 5 ॥
यज्ञश्चकार सुमहानसुरेन्द्रो महाबलः ।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः ॥ 6 ॥
समागम्य स्वयञ्चैव विष्णुमूचुरिहाश्रमे ।
बलिर्वैरोचनिर्विष्णो यजते यज्ञमुत्तमं ॥ 7 ॥
असमाप्तव्रते तस्मिन् स्वकार्य्यमभिपद्यतां ।
ये चैनमभिवर्त्तन्ते याचितार इतस्ततः ॥ 8 ॥
यच्च यत्र यथावच्च सर्व्वं तेभ्यः प्रयच्छति ।
स त्वं सुरहितार्थाय मायायोगमुपाश्रितः 9 ॥

At that time, *Buli* the son of king *Virochuna*, renowned throughout the three worlds, having conquered the gods, together with *Indra* and the *Muroots*, assumed that government,[1] well known throughout the three worlds. This great and powerful sovereign of the *Usooras*, performed a sacrifice. Moved by this act of the sacrificing *Buli*, the gods, preceded by *Ugni*, came to *Vishnoo* in his hermitage, saying, "O *Vishnoo*, *Buli* the son of *Virochuna* is performing a most excellent sacrifice; while it is yet incomplete, take measures respecting thy own affairs. To those who from various countries, request (favours) of him, he is boundless in giving. O *Vishnoo*, for the sake of the gods, avail thyself of the power which thou possessest, of assuming

1 The government which *Indra* held.

वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमं ।
एतस्मिन्नन्तरे राम कश्यपोऽग्निसमप्रभः । 10 ॥
अदित्या सहितो राम दीप्यमान इवौजसा ।
देवीसहायो भगवान् दिव्यं वर्षसहस्रकं । 11 ॥
व्रतं समाप्य वरदन्तुष्टाव मधुसूदनं ।
तपोमयं तपोराशिं तपोमूर्त्तिं तपात्मकं । 12 ॥
तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमं ।
शरीरे तव पश्यामि जगत् सर्व्वमिदं प्रभो । 13 ॥
त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः ।
तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषं । 14 ॥

various forms; and, assuming that of a dwarf, secure the public welfare.

During this, O Rama, Kushyupa, bright as the fire, and glowing with energy, arrived with Uditi, having, with the goddess, completed a sacred vow of a thousand years. The divine one, began praising the gracious Vishnoo, the destroyer of Mudhoo. "I behold thee, O chief of beings, composed of sacred austerities, a mass of holy mortification, yea, sacred austerities embodied, the source of ascetic virtue, completely impregnated with sacred devotion In thy body, O chief one, I behold this whole world. Thou art without beginning, and incomprehensible. I make thee my sole refuge.

Huri delighted replied to *Kushyupa*, purified from sin, "Peace be to thee;

वरं वरय भद्रन्ते वरार्हो ऽसि मतो मम ।
किमिच्छसि वद श्रेष्ठ वरदो ऽस्मि महाद्युते । 15 ॥
तच्छ्रुत्वा वचनन्तस्य मारीचः कश्यपो ऽब्रवीत् ।
अदित्या देवतानाञ्च मम चैवानुयाचितं । 16 ॥
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत ।
पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ । 17 ॥
भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन ।
शोकार्त्तानान्तु देवानां साहाय्यं कर्त्तुमर्हसि । 18 ॥
अयं सिद्धाश्रमो नाम प्रसादात्ते भविष्यति ।
सिद्धे कर्म्मणि देवेश उत्तिष्ठ भगवन्नितः । 19 ॥

ask of me some favour; thou art worthy of blessings; thou art one according to my own heart. What dost thou desire? Say, O excellent one. O illustrious one, I am gracious." *Kushyupa*, the son of Mareecha, hearing these words, replied, "It is becoming thee, O propitious one, giver of sacred blessings, to bestow the favour solicited by *Uditi*, the gods, and me. O sinless one, assume the sonship of *Uditi* and myself; become, O subduer of the *Usooras*, the younger brother of Shukra. It is worthy of thee to assist the distressed deities. O divine one, the work being completed, this place will, through thy favour, be called Siddhashruma. Arise then, O sovereign of the gods."

अथ विष्णुर्महातेजा अदित्यां समजायत ।
छत्री भिक्षुकरूपेण कमण्डलुशिखोज्ज्वलः । 20 ॥
वामनं रूपमास्थाय वैरोचनिमुपागमत् ।
तं दृष्ट्वासुरराजेन्द्रो वामनत्वाच्च विस्मितः । 21 ॥
माधवोऽयमिति ज्ञात्वा पूजयामास धर्म्मतः ।
पूजितस्तेन धर्म्मात्मा सर्व्वलोकहिताय वै । 22 ॥

Upon this, the glorious V*i*shn*oo* was born of *Uditi*. Assuming the form of a dwarf he appeared like a mendicant. With his umbrella and his k*umundu-loo*[1] in his hand, and his tuft[2] on his head, in the disguise of a mendicant, he went to the son of V*i*roch*una*. The great sovereign of the *Usooras* seeing him, was astonished at his dwarf-like appearance, and knowing him to be Ma-dh*uva*, devoutly worshipped him. Thus honoured by that holy one, he, for the benefit of all, going near the son of V*i*roch*una*, requested three paces

1 A dish to collect alms.

2 A tuft of hair on the crown. The H*i*ndoos universally shave the whole head except a small tuft on the crown, which is the distinguishing mark of a H*i*ndoo. When a man becomes a S*u*n-yasee, that is, when he renounces all expectation of salvation, or any other benefit, from his deeds, he relinquishes this mark, and shaves the whole head.

वैरोचनिमुपागम्य त्रीन्याचत संक्रमान् ।
लब्ध्वा च त्रीन् क्रमान् विष्णुः कृत्वा रूपमथाद्भुतं । 23 ॥
त्रिभिः क्रमैस्तथा लोकानाजहार त्रिविक्रमः ।
एकेन हि पदा कृत्स्नां पृथिवीं सो ऽध्यतिष्ठत । 24 ॥
द्वितीयेनाव्ययं व्योम द्यां तृतीयेन राघव ।
तञ्च बद्ध्वा बलिं कृत्वा पातालतलवासिनं । 25 ॥
महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा ।
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः । 26 ॥
तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः ।
मयापि तस्य भक्त्यैव वामनस्योप भुज्यते । 27 ॥

of ground.[1] The request obtained, *Vishnoo*, the taker of the three steps,[2] assuming a wonderful form, comprehended the whole world within three steps; with one step he measured the whole earth, with the second the unchanging firmament, and with the third, O *Raghuva*, the celestial heavens. He then binding *Buli*, sent him to dwell in *Patala*. After he had thus circumscribed *Buli*, he restored to the great *Indra* his proper office, and thus the illustrious one again brought the universe into subjection to *Shukra*. This fatigue-destroying hermitage, formerly possessed by him, is now enjoy-

[1] As much as he could step over at three steps.

[2] The original word Tri-*vikruma* is an adjective scarcely imitable in English, formed from tri, three, and *vikruma*, a step or degree.

एनमाश्रममायान्ति राक्षसा विघ्नकारिणः ।
अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः । 28 ॥
अद्य गच्छामहे राम सिद्धाश्रममनुत्तमं ।
तदाश्रमपदं तात तवाप्येतद्यथा मम । 29 ॥
इत्युक्त्वा परमप्रीतो गृह्य रामं सलक्ष्मणं ।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः । 30 ॥
शशीव गतनीहारः पुनर्व्वसुसमन्वितः ।
तं दृष्ट्वा मुनयः सर्व्वे सिद्धाश्रमनिवासिनः ।
उत्पत्योत्पत्य सहसा विश्वामित्रमपूजयन् । 31 ॥

ed by me the constant worshipper of Vam*u*n*a*. To this hermitage came the molesting Raksh*u*ses, and here, O chief of men, must these impious ones by thee be destroyed. To day, O Ram*a*, we are come to the peerless S*i*ddh*a*-ashr*u*m*a*. This hermitage is thine, O my son, even as it is mine." Saying this, the great sage, with peculiar delight, entering the hermitage, and welcoming Ram*a* and L*u*kshm*u*n*a*, felt gratified, as the moon united with Poon*u*rv*u*soo,[1] after the cold season is past. All the sages dwelling in the S*i*ddh*a* hermitage, seeing V*i*shwa-m*i*tr*a*, speedily rose and did obeisance to him. Having enter-

1 The seventh of the twenty seven N*u*kshutras, or lunar stations, which in mythological language are the wives of Ch*u*ndra, or the moon. Poon*u*rv*u*soo is said to be the most beloved of them all.

प्रविष्टाय ददुस्तस्मै पाद्यार्घ्यासनसत्क्रियां ।
तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियां । 32 ॥
मुहूर्त्तमथ विश्रान्तौ राजपुत्रावरिन्दमौ ।
प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ । 33 ॥
अद्यैव दीक्षां प्रविश भद्रन्ते मुनिपुङ्गव ।
सिद्धाश्रमोऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव । 34 ॥
एवमुक्तो महातेजा विश्वामित्रो महानृषिः ।
प्रविवेश तदा दीक्षां नियतो नियतेन्द्रियः । 35 ॥

ed, they respectfully presented him with *Urghya*, with water for his feet, and a seat; afterwards they performed the duties of hospitality to the princes.

Having rested a little, the sons of R*u*gh*oo*, the subduer of their enemies, with hands respectfully joined, addressed the chief of sages: "To day commence the Deeksha,[1] O chief of sages. Let prosperity attend thee: let this S*i*ddhashr*uma* be indeed perfected; let thy words be verified." V*i*sh-wa-m*i*t*ra*, the great sage, the illustrious, of subdued mind, and regulated appetite, thus addressed, commenced the Deeksha. The temperate youths,

1 Preliminary ceremonies of a sacrifice.

कुमाराविव तां रात्रिमुषित्वा सुसमाहितौ ।
प्रभातकाले चोत्थाय पूर्व्वां सन्ध्यामुपास्य च । 36 ॥
प्रशुची परमं जाप्यं समाप्य नियमेन च ।
हुताग्निहोत्रमासीनं विश्वामित्रमवन्दतां । 37 ॥

इत्यार्षे रामायणे आदिकाण्डे सिद्धाश्रमनिवासः ।

having there passed the night, rose in the morning, and, perfectly purified, performed their first devotions. Having there, according to the rule, repeated the excellent *muntras*, they paid their obeisance to V*i*shwa-m*i*tra, sitting on the seat of one preserving the sacrificial fire.

End of the twenty seventh Section, describing the abode at the S*i*ddhash-*ruma*.

अथ तौ देशकालज्ञौ राजपुत्रावरिन्दमौ ।
देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः । 1 ॥
भगवन् श्रोतुमिच्छामि यस्मिन् काले निशाचरौ ।
संरक्षणीयौ तौ ब्रूहि नातिवर्त्तेत तत् क्षणं । 2 ॥
एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।
सर्व्वे ते मुनयः प्रीताः प्रशशंसुर्नृपात्मजौ । 3 ॥

SECTION XXVIII.

After this, the two victorious princes, acquainted with the time and place proper for action, and with what is proper to be spoken in every place and on all occasions, said to the son of K*ooshika*: "We desire to hear, O divine one, at what time these night wanderers[1] are to be observed; tell us, that the time may not pass by. On this all the sages, pleased, applauded the sons of the lord of men, the descendants of Kak*ootstha*, thus speaking and eager for

[1] Rukshu*ses*.

अद्य प्रभृति षड्रात्रं रक्षतं राघवौ युवां ।
दीक्षां गतो ह्येष मुनिर्मौनित्वञ्च गमिष्यति ॥ 4 ॥
तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ ।
अनिद्रं षडहोरात्रं तपोवनमरक्षतां ॥ 5 ॥
उपासाञ्चक्रतुर्वीरौ यत्तौ परमधन्विनौ ।
ररक्षतुर्मुनिवरं विश्वामित्रमरिन्दमं ॥ 6 ॥
अथ काले गते तस्मिन् षष्ठेऽहनि तथागते ।
सौमित्रिमब्रवीद्रामो यत्तो भव समाहितः ॥ 7 ॥
अद्य पूर्व्वमहाघोरा राक्षसा न समागताः ।
अस्मिन् दिने महाघोरं रक्षसामावयोर्मृधं ॥ 8 ।

combat. "O youthful descendants of Rughoo, beginning from this day keep watch for six nights. This sage, who has commenced the Deeksha, will fall into profound meditation." The royal and renowned youths hearing this, kept watch in the wood of sacred austerities for six days and nights without sleep. With the greatest vigilance did these two heroes, these mighty archers, preserve the great sage Vishwa-mitra, the subduer of enemies. The time being elapsed, and the sixth day come, Rama said to the son of Soomitra, "Be prepared, the terrible Rakshus has not yet come near us this morning, but to day will take place with him a most dreadful conflict. It will undoubtedly be

भवत्येव न सन्देहो यत्तो भव समाहितः ।
रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया । ९ ॥
प्रजज्वाल ततो वेदिः सोपाध्यायपुरोहिता ।
सदर्भचमसस्रुग्वा ससमित्कुसुमोच्चया । १० ॥
विश्वामित्रेण सहिता वेदिर्जज्वाल सर्त्विजा ।
मन्त्रवच्च यथान्यायं यज्ञो ऽसौ संप्रवर्त्तते । ११ ॥
एवं प्रवर्त्तिते यज्ञे विश्वामित्रस्य धीमतः ।
आकाशे च महाञ्छब्दः प्रादुरासीद्भयानकः । १२ ॥

therefore be upon thy guard. While Ram*a*, ardent for the combat, was thus speaking, the altar, attended by the *Oopadhyaya*[1] and the priest, blazed up. The altar, overspread with the D*u*rbh*a*, and furnished with the Ch*u*m*usa*,[2] and the Sr*oo*k,[3] with the sacrificial wood, and with flowers; this altar, attended by V*i*shwa-m*i*tr*a* and the sacrificing priests, sent forth a most vehement flame, and the sacrifice was begun with the due formulas, according to the ordinance. The sacrifice of the wise V*i*shwa-m*i*tr*a* thus begun, a great and terrible sound burst forth, filling the welkin; and two Raksh*u*ses assuming an

1 A brahman who is chosen to represent Br*u*hm*a* at a sacrifice.

2 A sacrificial vessel in the form of a spoon without a handle; it is made of wood.

3 Another vessel, like the ch*u*m*usa*, but longer and more slender.

आवार्य्य गगणं मेघो यथा प्रावृषि दृश्यते ।
तथा मायां विकुर्व्वाणौ राक्षसावभ्यधावतां । 13 ॥
मारीचश्च सुबाहुश्च तयोरनुचरास्तथा ।
आगम्य भीमसंकाशा रुधिरौघानवासृजन् । 14 ॥
तां तेन रुधिरौघेन वेदीं वीक्ष्य समुक्षितां ।
सहसाभिद्रुतो रामस्तानपश्यत्ततो दिवि । 15 ॥
तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः ।
लक्ष्मणं त्वभिसंप्रेक्ष्य रामो वचनमब्रवीत् । 16 ॥
पश्य लक्ष्मण दुर्वृत्तान्राक्षसान् पिशिताशनान् ।
मानवास्त्रसमाधूताननिलेन यथा घनान् । 17 ॥

illusive form, appeared like a dark cloud overspreading the sky in the season of rain. Mareech*a* and Soovahoo, then, with their tremendous crew, hastening towards the place, let fall a great quantity of blood. Seeing the altar stained with the blood, Ram*a* hastily running, espied them in the air. The lotus-eyed Ram*a*, seeing them descending, exclaimed to L*u*kshm*una*, "O L*u*kshm*una*, behold these impious cannibals! With the weapon Man*uva* I will disperse them trembling, as the clouds are dispersed by the wind: this I will undoubtedly do, but such[1] I am not ambitious to kill. The swift

[1] "Such." An expression of contempt.

करिष्यामि न सन्देहो नोत्सहे हन्तुमीदृशान् ।
इत्युक्त्वा वचनं रामश्चापं सन्धाय वेगवान् । 18 ॥
एवं ब्रुवाणं मारीचो बालकं हेममालिनं ।
तस्यानुजञ्च हेमाभं शूरं तुलितधन्विनं । 19 ॥
राघवौ श्यामहेमाभौ तावपश्यत्तदा दिवि ।
दृष्ट्वा तेजस्विनौ तौ च अवधूतश्च तेजसा । 20 ॥
अवज्ञाय स तौ विप्रान् प्रधर्षयितुमारभेत् ।
तमापतन्तं रामस्तु प्रहसँल्लीलया ततः । 21 ॥
मानवं परमोदारमस्त्रं परमभासुरं ।
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः । 22 ॥

Ram*a* saying this, and seizing his bow, Mareech*a* in the air beheld the two descendants of R*u*ghoo, the one a youth of azure hue, and adorned with a golden necklace, addressing his younger brother, resplendant as burnished gold, a hero, with uplifted bow. Seeing these two illustrious ones; he, glittering with his own splendor, viewed them with contempt, and began to seize the brahmans. Ram*a*, the descendant of R*u*ghoo, full of anger, seeing him coming, with a smile of contempt, hurled the mighty and resplendent weapon Man*u*v*a* full into the breast of Mareech*a*. Smitten by the stroke of this

स तेन परमास्त्रेण मानवेन समाहतः ।
संपूर्णं योजनशतं क्षिप्तः सागरसंप्लवे ॥ 23 ॥
विचेतनं विघूर्णन्तं शीतेषुबलपीडितं ।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् ॥ 24 ॥
पश्य लक्ष्मण शीतेषुं मानवं मन्त्रसंहितं ।
मोहयित्वा नयत्येनं न च प्राणैर्वियुज्यते ॥ 25 ॥
इमानपि वधिष्यामि निर्घृणान् दुष्टचारिणः ।
राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान् ॥ 26 ॥
इत्युक्त्वा लक्ष्मणञ्चापि राघवं दर्शयन्निव ।
विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दनः ॥ 27 ॥

powerful weapon, he was driven full a hundred *yojunas* into the flood of the ocean. Ram*a*, seeing Mareech*a* stopped in his career by the force of the mighty arrow, and whirled round senseless in the air, in an agony of pain, said to L*u*kshm*una*, "See, O L*u*kshm*una*; this sharp arrow Man*u*v*a*, prepared by m*u*ntr*as*, has deprived him of sensation, though not of life: all these noted and impious Rakshuses, the very abode of sin, these destroyers of sacrifice, these eaters of blood, will I destroy." Having thus spoken to L*u*kshm*una*, the descendant of R*u*ghoo, seizing a fiery weapon, discharged it full against the breast of Soovahoo, who, wounded, fell to the earth. Seeing this, the renowned hero, the generous son of R*u*ghoo, the causer of delight to the sages,

सुवाहुरसि चिक्षेप स विद्धः प्रापतद्भुवि ।
शेषान्वायव्यमादाय निजघान महायशाः । 28 ॥
राघवः परमोदारो मुनीनां मुदमावहन् ।
स हत्वा राक्षसान् सर्व्वान् यज्ञघ्नान्रघुनन्दनः । 29 ॥
ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा ।
अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः । 30 ॥
निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ।
कृतार्थोऽस्मि महावाहो कृतं गुरुवचस्त्वया । 31 ॥
सिद्धाश्रममिदं सत्यं कृतं वीर महायशः ।
स हि रामं प्रशस्यैवं ताभ्यां सन्ध्यामुपागमत् । 32 ॥

took the weapon Vayuvya, and killing all the sacrifice-destroying *Rukshuses*, was adored by the *Rishis*, like *Indra* formerly returning victorious.

The sacrifice being ended, the great sage *Vishwa-mitra*, seeing that every destructive foe [1] had disappeared, thus addressed the descendant of Kak*ootstha*, "My whole wish is accomplished, O thou of mighty arm, the command of thy preceptor has been completely performed; by thee the *Siddhashruma* is now rendered worthy of its name. The sage, having thus applauded Ram*a*,

[1] The original word means excessive rain, defect of rain, locusts or grasshoppers, rats or mice, birds, or a king in the neighbourhood, all of which are esteemed destructive to the labour of the industrious husbandman.

अथ तौ रजनीं तत्र कृतार्थौ रामलक्ष्मणौ ।
ऊषतुर्मुदितौ वीरौ मुनिभिः प्रतिपूजितौ । 33 ॥
प्रभातायान्तु शर्वर्य्यां कृतपौर्व्वाह्णिकक्रियौ ।
विश्वामित्रमृषींश्चान्यान् राघवावभ्यवन्दतां । 34 ॥
अभिवाद्य मुनीन् सर्वास्तांश्च तावमरद्युती ।
ऊचतुर्मधुरोदारभाषिणौ रघुनन्दनौ । 35 ॥
इमौ द्वौ मुनिशार्द्दूल किङ्करौ समुपस्थितौ ।
आज्ञापय यथेष्टं नौ पुनः किं करवावहे । 36 ॥
एवमुक्तस्ततस्ताभ्यामृषयस्ते तपोधनाः ।
विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन् । 37 ॥

went with the two brothers to perform his evening devotions. The heroes, Ram*a* and Luksh*muna*, thus honoured by the sages, passed the night in high satisfaction and joy.

As soon as the morning dawned, the descendants of R*u*gh*oo* having performed their oraisons, saluted V*i*shwa-m*i*tr*a* and the other sages. Having bowed even to their feet, the sons of R*u*gh*oo*, resplendent as the immortals, addressed V*i*shwa-m*i*tr*a* in melifluous and energetic accents: "More, O chief of sages, remains for thy two devoted servants now present to perform. Command us to the full extent of thy desire. Thus addressed by the two brothers, the sages, rich in devotion, with V*i*shwa-m*i*tr*a* at their head, replied to Ram*a*:

मैथिलस्य रघुश्रेष्ठ जनकस्य भविष्यति ।
यज्ञः परमधर्म्मिष्ठो यास्यामस्तत्र वै वयं । 38 ॥
त्वञ्चापि नरशार्दूल सहास्माभिर्गमिष्यसि ।
रत्नं महाद्भुतं तत्र धनुस्तद्द्रष्टुमर्हसि । 39 ॥
प्राग्दत्तं किल तत्तस्य न्यासभूतं महद्धनुः ।
देवासुरे तथा युद्धे वृत्ते देवैः सवासवैः । 40 ॥
तन्न देवा न गन्धर्व्वा न यक्षा न च राक्षसाः ।
समारोपयितुं शक्ताः कुत एवेतरे जनाः । 41 ॥
धनुषः सारतां तस्य जिज्ञासन्तो नराधिपाः ।
न शेकुस्तोलयितुमपि पूरयितुं कुतः । 42 ॥

"O chief of *Rughoo's* race, by *Junuka* the *Mithilean* will there be a most holy sacrifice performed, which we shall attend. Thou, O chief of men, shalt accompany us. An invaluable and most surprizing bow is there, which thou art worthy to behold. After the battle of the celestials and the *Usooras* was this stupendous bow deposited by the gods and *Indra*. This bow, neither gods nor *Gundhurvas*, nor *Yukshas* nor *Rukshuses*, are able compleatly to bend; how much less others! Kings, eager to ascertain this, making trial of this bow, have been unable to raise it up; how much less to make it ready!

तद्धनुर्नरशार्दूल मैथिलस्य महात्मनः ।
तत्र द्रक्ष्यसि काकुत्स्थ यज्ञञ्च परमाद्भुतं । 43 ॥
तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः ।
याचितं नरशार्दूल सुनाभं सर्व्वदैवतैः । 44 ॥
आयागभूतं नृपतेस्तस्य वेश्मनि राघव ।
अर्च्चितं विविधैर्गन्धैर्धूपैश्चागुरुगन्धिभिः । 45 ॥
तथेत्युक्त्वा ततो रामः प्रयातुमुपचक्रमे ।
विश्वामित्रपुरोगैस्तैर्महर्षिभिरुदारधीः । 46 ॥
विश्वामित्रोऽथ भगवानामन्त्र्य वनदेवताः ।
उवाचेदं ततो वाक्यं यियासुर्म्मिथिलां प्रति । 47 ॥

Thou, O chief of men, O descendant of Kak*ootstha*, shalt there behold this bow of the illustrious king of Mith*ila*, together with the excellent and surprizing sacrifice. That bow, O Ragh*uva*, chief of men, is the fruit of sacrifice, bestowed, at the request of the Mith*i*lean monarch, by all the gods, who then said, " Let this bow, honoured by perfumes and odours of incense and lignum-aloes, remain in thy house, till the conclusion of the sacrifice." The wise Ram*a* acquiescing, prepared to follow V*i*shwa-m*itra* and the great sages. The divine V*i*shwa-m*itra*, desirous of going to Mith*ila*, calling all the sylvan gods, thus

स्वस्ति वोऽस्तु गमिष्यामि सिद्धाः सिद्धाश्रमादितः ।
उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयं । 48 ॥
प्रदक्षिणमुपावृत्य ततः सिद्धाश्रमं मुनिः ।
उत्तरान्दिशमास्थाय प्रयातुमुपचक्रमे । 49 ॥
युक्तं ब्रह्मरथानान्तु शतमात्रन्ततः क्षणात् ।
ययुर्मुनीनां भाण्डानि समारोप्यानुयायिनां । 50 ॥
मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः ।
प्रयान्तमनुजग्मुस्तं विश्वामित्रं तपोधनं । 51 ॥
निवर्त्तयामास ततः सर्षिसंघसपक्षिणः ।
ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे । 52 ॥

addressed them, "O *Siddhas*, may happiness remain with you. Leaving the *Siddhashruma* I shall proceed to the north bank of the Jahnuvee, to the high mountain Himuvut." Having circumambulated the hermitage *Siddha*, the sage turning towards the north, began his journey. The sages then, their utensils being speedily placed on hundreds of sacred carriages, accompanied the great *Mooni;* the deer and the birds, also the inhabitants of the hermitage *Siddha*, followed *Vishwa-mitra*, rich in sacred austerities. He then commanded the birds with the sages to return. The sages, however still accompanied them. Having advanced a considerable distance, they all, arrived on the banks of the Shon*a*, and the sun-produced shadows now growing long, they there abode during the night.

वासं चक्रुर्मुनिगणाः शोणतीरमुपागताः ।
गतेऽस्तं दिनकरे स्नात्वा हुतहुताशनाः ॥ 53 ॥
विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः ।
रामोऽपि सहसौमित्रिर्मुनींस्तानभिपूज्य च ॥ 54 ॥
अग्रतो निषसादाथ विश्वामित्रस्य धीमतः ।
अथ रामोऽञ्जलिं कृत्वा विश्वामित्रमृषिन्तदा ॥ 55 ॥
पप्रच्छ नरशार्दूल कौतूहलसमन्वितः ।
भगवन् कस्य देशोऽयं समृद्धजनसेवितः ॥ 56 ॥

The sun being now set, the sages of boundless power,[1] preceded by *Vishwa-mitra*, having bathed and offered their burnt offerings, sat down. *Rama* also, with *Soumitra*, having bowed to the sages, sat down opposite the learned *Vishwa-mitra*. Then *Rama*, the chief of men, with joined hands, pleasantly addressed the sage *Vishwa-mitra*, "O divine one, may prosperity attend thee.

[1] Those who abode on the banks of the *Shona*.

श्रोतुमिच्छामि भद्रन्ते वक्तुमर्हसि तत्त्वतः
चोदितो रामवाक्येन तस्य देशस्य विस्तरं।
विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे ।57 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे शोणतीरनिवासः ॥

Whose country is this, cultivated by a wealthy people. I desire to hear. Thou art able to relate the whole." Intreated by *Rama*, the energetic *Vishwa-mitra* began to relate at large the history of that country.

Thus far the Section, relating the sages, abode on the bank of the *Shona*.

ब्रह्मयोनिर्महानासीत्कुशो नाम महातपाः ।
अक्लिष्टव्रतधर्म्मज्ञः सज्जनप्रतिपूजकः । 1 ॥
स महात्मा कुलीनायां युक्तायां सुमहाबलान् ।
वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान् । 2 ॥
कुशाम्बं कुशनाभञ्च अमूर्त्तरजसं वसुं ।
दीप्तियुक्तान् महोत्साहान् क्षत्रधर्म्मचिकीर्षया । 3 ॥
तानुवाच कुशः पुत्त्रान् धर्म्मिष्ठान् सत्यवादिनः ।
क्रियतां पालनं पुत्त्रा धर्म्मं प्राप्स्यथ पुष्कलं । 4 ॥

SECTION XXXI.

Descended from Bru*h*ma, there was once a great personage named Koosh*a*, a great devotee, unwearied in sacred exercises, acquainted with virtue, a righteous person, constantly worshipping the gods. This great personage, of Vid*u*bhee, possessed of every female accomplishment, begat four mighty sons resembling himself: Kooshamb*a*, Koosh*a*-nabh*a*, *U*moortt*a*-r*u*j*u*s*a*, and V*u*soo. To these sons, illustrious, active, devout, and eminent for truth, he, desirous of performing the duties of a Ksh*u*tr*a*, said, "O sons, carefully nourish your subjects, and you will obtain the most ample rewards." Hearing the exhortation

कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः ।
निवेशं चक्रिरे सर्व्वे पुराणां नृवरास्तदा ॥ 5 ॥
कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत्पुरीं ।
कुशनाभस्तु धर्म्मात्मा पुरं चक्रे महोदयं ॥ 6 ॥
अमूर्त्तरजसो नाम धर्म्मारण्यं महामतिः ।
चक्रे पुरवरं राजा वसुर्नाम गिरिव्रजं ॥ 7 ॥
एषा वसुमती नाम वसोस्तस्य महात्मनः ।
एते शैलवराः पञ्च प्रकाशन्ते समन्ततः ॥ 8 ॥
सुमागधी नदी रम्या मगधाद्विश्रुता ययौ ।
पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते ॥ 9 ॥

of K*oo*sh*a*, these four excellent ones, chief among men, became founders of cities. The powerful K*oo*shamb*a* built the city Koushambee; the virtuous K*oo*sh*a*-nabh*a* built the city M*u*hod*u*y*a*; the wise *U*moortta-r*u*j*u*s*a* built the great city Dh*u*rmar*u*ny*a*; and V*u*s*oo* built a city environed with mountains. This city of the great V*u*s*oo* is called V*u*s*oo*m*u*tee. Five mountains rising, completely surounded this city, while the pleasant river Soomag*u*dhee, flowing from M*u*g*u*dh*a*, meandering among the five mountains, resembled a garlard, encircling the neck. This river Magh*u*dhee, watering the city of the great V*u*s*oo*, flows, O Ram*a*, to-

सैषा हि मागधी राम वसोस्तस्य महात्मनः ।
पूर्व्वाभिचरिता राम सुक्षेत्रा सस्यशालिनी । 10 ॥
कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमं ।
जनयामास धर्म्मात्मा घृताच्यां रघुनन्दनः । 11 ॥
तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः ।
उद्यानभूमिमागम्य प्रावृषीव शतह्रदाः । 12 ॥
गायन्त्यो नृत्यमानाश्च वादयन्त्यश्च राघव ।
आमोदं परमं जग्मुर्वराभरणभूषिताः । 13 ॥
अथ ताश्चारुसर्व्वाङ्ग्यो रूपेणाप्रतिमा भुवि ।
उद्यानभूमिमागम्य तारा इव घनान्तरे । 14 ॥

wards the east, fertilizing the fields. The royal sage Koosha-nabha, O son of Rughoo, of Ghritachee[1] begat an hundred peerless daughters. These damsels, young, beautiful, and richly adorned, resembled a hundred pools of water in the rainy season.[2] Singing, dancing, playing on instruments, and adorned with costly ornaments, walking in the garden, they constantly recreated themselves. These damsels, in beauty of form unparalleled throughout the earth, came one day into the garden, appearing like the stars among the clouds.

[1] The name of one of the celestial courtezans.

[2] The season in which pools appear full and beautiful.

ताः सर्व्वगुणसम्पन्ना रूपयौवनसंयुताः ।
दृष्ट्वा सर्व्वात्मको वायुरिदं वचनमब्रवीत् । 15 ॥
अहं वः कामये सर्व्वा भार्य्या मम भविष्यथ ।
मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ । 16 ॥
चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
अक्षयं यौवनं प्राप्ता अमर्य्याश्च भविष्यथ । 17 ॥
तस्य तद्वचनं श्रुत्वा वायोरक्लिष्टकर्म्मणः ।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् । 18 ॥
अन्तश्चरसि भूतानां सर्व्वेषां सुरसत्तम ।
प्रभावज्ञास्तु ते सर्व्वाः किमर्थमवमन्यसे । 19 ॥

Seeing these damsels, endowed with youth and beauty, and possessed of every accomplishment, Vay*oo*, pervading all, thus addressed them, " I intreat you all be espoused to me; abandon the nature of man, and you shall obtain the blessing of longevity. Among mortals youth is a transitory thing: possessed of unfading youth, you shall obtain immortality." Hearing the words of Vay*oo* unwearied in action, the hundred damsels deridingly replied, " Thou pervadest all creatures, O most excellent of the gods; we are all acquainted with thy power. Why dost thou indulge an improper wish, O

कुशनाभसुता देव समस्ताः सुरसत्तम ।
स्थानात् च्यावयितुन्देवं रक्षामस्तु तपोवयं ॥ 20 ॥
मा भूत्स कालो दुर्म्मेध पितरं सत्यवादिनं ।
अवमन्य स्वधर्म्मेण स्वयं वरमुपास्महे ॥ 21 ॥
पिता हि प्रभुरस्माकं दैवतं परमञ्च सः ।
यस्य नो दास्यति पिता स नो भर्त्ता भविष्यति ॥ 22 ॥
तासान्तु वचनं श्रुत्वा हरिः परमकोपनः ।
प्रविश्य सर्व्वगात्राणि बभञ्ज भगवान् प्रभुः ॥ 23 ॥
ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहं ।
प्रविश्य च सुसंभ्रान्ताः सलज्जाः साश्रुलोचनाः ॥ 24 ॥

Deva, chief of the celestials. We are all the daughters of K*oo*sh*a*-nabh*a*. We have power to make a god remove from his place, but we will preserve inviolable our sacred vows. May that time never come, O stupid one, in which we, despising our father, the speaker of truth, engage in a self-contracted marriage. Our father l.rd is our chief deity: to whomsoever our father shall give us, him will we espouse." Hearing their reply, the divine H*u*r*i*, highly incensed, entering them, brake all their bodies. Thus broken by Vay*oo*, the damsels overwhelmed with astonishment, and shame, their eyes suffused with tears, entered the house of the king.

स च ता दयिता भग्नाः कन्याः परमशोभनाः ।
दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत् । 25 ॥
किमिदं कथ्यतां पुत्र्यः को धर्म्ममवमन्यते ।
कुब्जाः केन कृताः सर्व्वाः श्चेष्टन्त्यो नाभिभाषथ ।
एवं राजा विनिश्वस्य समाधिं सन्दधे ततः । 26 ॥
तस्य तद्वचनं श्रुत्वा कुशनाभस्य धीमतः ।
शिरोभिश्चरणौ स्पृष्ट्वा कन्याशतमभाषत । 27 ॥
वायुः सर्व्वात्मको राजन् प्रधर्षयितुमिच्छति ।
अशुभं मार्गमास्थाय न धर्म्मं प्रत्यवेक्षते । 28 ॥

The surprized monarch beholding his beloved and beautiful daughters deformed and overwhelmed with distress, exclaimed, "Say, O daughters, what is this. Who has contemned justice? By whom has your form been made thus crooked?[1] O weeping daughters, why are you silent?" Then the king deeply sighing, began to meditate. Hearing the words of the wise *Koosha*-nabh*a*, the hundred damsels, touching his feet with their inclined foreheads, replied, "Vay*oo*, O king, who maintains the life of all, full of evil desire, and standing in an evil path, did not even look towards justice. We said, "Prosperity to

[1] All of them were affected with a curvature of the spine by Vay*oo*, who still remained within them.

पितृमत्यः स्म भद्रन्ते स्वच्छन्देन वयं स्थिताः ।
पितरं नो वृणीष्व त्वं यदि नो दास्यते तव । 29 ॥
तेन पापानुबन्धेन वचनं न प्रतीच्छता ।
एवं ब्रुवन्त्यः सर्व्वाः स्म वायुनाभिहता भृशं । 30 ॥
तासान्तु वचनं श्रुत्वा राजा परमधार्म्मिकः ।
प्रत्युवाच महातेजाः कन्याशतमनुत्तमं । 31 ॥
क्षान्तं क्षमावतां पुत्र्यः कर्त्तव्यं सुमहत्कृतं ।
ऐकमत्यमुपागम्य कुलं चावेक्षितं मम । 32 ॥
अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।
दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः । 33 ॥

thee: we have a father; we are not at our own disposal; ask our father. If he bestow us, we are thine. By Vayoo, infatuated with this crime, and regardless of our words, have we all, thus answering, been smitten in this dreadful manner." The great and virtuous king, having heard their complaint, replied to the hundred peerless damsels, "O daughters, the patient are worthy of abundant forbearance. You have acted nobly. Perfectly united in opinion, you have regarded (the honour of) my contemned family. Forbearance is the great ornament of women, or of man: it is scarcely to be found even among the gods. O that forbearance like yours, O daughters, were possessed by all women! Forbearance is generosity, forbearance is

यादृशी वः क्षमा पुत्र्यः सर्व्वासामविशेषतः ।
क्षमा दानं क्षमा सत्यं क्षमा यज्ञश्च पुत्रिकाः । 34 ॥
क्षमा यशः क्षमा धर्म्मः क्षमया विष्ठितं जगत् ।
विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः । 35 ॥
मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः ।
देशे काले च कर्त्तव्यं सदृशे प्रतिपादनं । 36 ॥
एतस्मिन्नेव काले तु चूली नाम महाद्युतिः ।
ऊर्द्ध्वरेताः शुभाचारो ब्राह्म्यं तप उपागमत् । 37 ॥
तपस्यन्तमृषिं तत्र गन्धर्व्वी पर्य्युपासते ।
सोमदा नाम भद्रन्ते ऊर्म्मिलातनया तथा । 38 ॥

truth, forbearance is sacrifice, it is fame, it is virtue. The world is established by forbearance." The king, possessed of divine power, and sage in counsel, O Kak*ootstha*, leaving the damsels, consulted with his counsellors, respecting an alliance for his daughters, equally suitable with regard to country, age and rank.

At this time a most illustrious R*ishi*, by name Choolee, of subdued passions, and excellent demeanor, engaged in a course of sacred austerities. In that place, (may prosperity attend thee) was a female G*u*ndh*urva*, named Som*a*-da, the daughter of Oorm*i*la, who constantly ministered to this devout

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा ।
उवास काले धर्म्मिष्ठा तस्यास्तुष्टो ऽभवद्गुरुः ॥ 39 ॥
स च तां कालयोगेन प्रोवाच रघुनन्दन ।
परितुष्टो ऽस्मि भद्रन्ते किं करोमि तव प्रियं ॥ 40 ॥
परितुष्टं मुनिं ज्ञात्वा गन्धर्व्वी मधुरस्वरं ।
उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदं ॥ 41 ॥
लक्ष्म्या समुदितो ब्राह्म्या ब्रह्मभूतो महातपाः ।
ब्राह्म्येण तपसा युक्तं पुत्रमिच्छामि धार्म्मिकं ॥ 42 ॥

sage: she, humble in gesture, continued for a time firmly settled in virtue, ministering to him with close attention. Her teacher, O son of *Rughoo*, was pleased with her, and after sometime, said, "I am propitious: peace be to thee. What wish of thine shall I accomplish?" Perceiving the eloquent sage to be highly pleased, the female *Gundhurva*, acquainted with the graces of speech, in sweet, accents, replied, "Conjoined with Lukshmee, thou art an emanation of Bruhma, thou art a great *Tupuswee*,[1] thou art become *Bruhma* himself.[2] I desire a son devoted to virtue and sacred mortification. I am

1 One who performs *Tupus* or intense devotion.

2 According to the *Veda*, the highest pitch of perfection, is, to reflect on *Bruhma* till fully possessed of the idea of identity with him. In this way Choolee was become *Bruhma*.

अपतिश्चास्मि भद्रन्ते भार्य्या चास्मि न कस्यचित्।
ब्राह्म्येणोपगतायास्त्वं दातुमर्हसि मे सुतं। 43 ॥
तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ पुत्त्रमनुत्तमं।
ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतं। 44 ॥
स राजा ब्रह्मदत्तस्तु पुरीमध्यावसत्तदा।
काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवं। 45 ॥
स बुद्धिं कृतवान्राजा कुशनाभः सुधार्म्मिकः।
ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा। 46 ॥
तमाहूय महातेजा ब्रह्मदत्तं महीपतिः।
ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना। 47 ॥

without a husband; may prosperity attend thee. I am the wife of no one. Be pleased, by thy sacred power to give thy humble suppliant a son." The sacred sage, propitious, granted her a son, unequalled in excellence, known by the name of *Bruhma-dutta*, produced by the will of Choolee. This king *Bruhma-dutta*, resided in great magnificence, in the city of Kampilee, even as the sovereign of the gods resides in heaven. The king *Koosha-nabha*, that most virtuous one, O *Kakootstha*, formed the design of giving his hundred daughters to *Bruhma-dutta*. Having invited him, the great and illustrious monarch, with inward delight, gave him in marriage the hundred damsels.

यथाक्रमं तदा पाणिं जग्राह रघुनन्दन ।
ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा । 48 ॥
स्पृष्टमात्रे तदा पाणौ विकुब्जा विगतज्वराः ।
युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा । 49 ॥
यद्वायुना च ताः कन्यास्तत्र कुब्जीकृताः पुरा ।
कान्यकुब्जमिति ख्यातं ततः प्रभृति तत्पुरं । 50 ॥
स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।
बभूव परमप्रीतो हर्षं लेभे पुनःपुनः । 51 ॥

B*ruh*m*a*-d*utt*a, O son of R*ughoo*, the protector of the world, equal to the king of the gods, accepted their hands, O son of R*ughoo*, in regular succession. Upon the touch of his hand the damsels became free from deformity, and decripitude, and shone refulgent in youth, and prosperity. From thence that city is called Kany*a*-k*oo*bj*a*,[1] because those damsels had been there made crooked by the power of Vay*oo*. Beholding them released from Vay*oo*, K*oo*sh*a*-nabh*a* filled with pleasure, repeatedly exulted with joy. Then the great sovereign, after the consummation of the nuptials, dismissed king B*ruh*-m*a*-d*utt*a, the sovereign of the world, together with his spouses; and his pre-

1 (The habitation) of those who had a curvature of the spine, from k*u*nya, a daughter, a damsel, and k*oo*bj*a*, the curve of the spine. K*u*ny*a*-k*oo*bj*a* is vulgarly called K*unooji*.

कृतोद्वाहन्तु राजानं ब्रह्मदत्तं महीपतिं ।
सदारं प्रेषयामास सोपाध्यायगणं तदा । 52 ॥
सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियां ।
यथान्यायञ्च गन्धर्व्वी स्नुषास्ताः प्रत्यनन्दत ।
स्पृष्ट्वास्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च । 53 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे ब्रह्मदत्तविवाहः ।

ceptors. Som*a*-da, the female G*u*ndh*u*rv*a*, seeing her son, and approving his union with those damsels, applauded K*oo*sh*a*-nabh*a*, and repeatedly touching her daughters-inlaw, according to the rule, received them with affection, and returned their caresses with maternal joy.

Thus far the twenty ninth Section, narrating the nuptials of Br*u*hm*a*-dutt*a*.

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।
अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत् । 1 ॥
इष्ट्यान्तु वर्त्तमानायां कुशनाभं महीपतिं ।
उवाच परमोदारः कुशो ब्रह्मसुतस्तदा । 2 ॥
पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्म्मिकः ।
गाधिं प्राप्स्यसि तेन त्वं कीर्त्तिं लोके च शाश्वतीं । 3 ॥
एवमुक्त्वा कुशो राम कुशनाभं महीपतिं ।
जगामाकाशमाविश्य ब्रह्मलोकं सनातनं । 4 ॥

SECTION XXX.

The marriage of Brumha-dutta being celebrated, O Raghuva, the sinless Koosha-nabha meditated a sacrifice for the purpose of obtaining a son. During the sacrifice, the great Koosha, son of Bruhma, said to Koosha-nabha, the sovereign of the world, "O son, thou wilt have a son truly virtuous, like thyself. Thou wilt obtain Gadhi, and, through him, eternal fame. Having said this, O Rama, to Koosha-nabha, sovereign of the earth, Koosha entering the air, returned to the eternal heaven of Bruhma. Some time being elapsed, a most

कस्यचित्त्वथ कालस्य कुशनाभस्य धीमतः ।
जज्ञे परमधर्म्मिष्ठो गाधिरित्येव नामतः ॥ 5 ॥
स पिता मम काकुत्स्थ गाधिः परमधार्म्मिकः ।
कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन ॥ 6 ॥
पूर्व्वजा भगिनी चापि मम राघव सुव्रता ।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ 7 ॥
सशरीरा गता स्वर्गं भर्त्तारमनुवर्त्तिनी ।
कौशिकी परमोदारा प्रवृत्ता च महानदी ॥ 8 ॥
दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता ।
लोकस्य हितकार्य्यार्थं प्रवृत्ता भगिनी मम ॥ 9 ॥

virtuous son, Gadh*i* by name, was born to the wise K*oo*sh*a*-nabh*a*. This Gadh*i*, eminently virtuous, is my father, O Kak*oo*tsth*a*; I was born, O son of R*u*ghoo, in the family of K*oo*sha; hence my name Koush*i*k*a*. My elder sister, O Raghu*va*, an observer of sacred vows, Sut*ya*-*vu*tee by name, was given in marriage to R*i*cheek*a*. She, following her husband[1] went to heaven, in an embodied state; and, to bless the world, became the great and ample river Koush*i*kee, divine, filled with sacred water, pleasant, flowing near the mountain H*i*m*u*v*u*t. Steady in sacred vows I, O Ram*a*, through affection to her, constantly reside near this mountain. The fortunate Sut*ya*-*vu*tee, holy,

[1] Through the funeral fire.

ततो ऽहं हिमवत्पार्श्वे वसामि नियतः सुखी ।
भगिन्याः स्नेहतो राम कौशिक्या नियतव्रतः । 10 ॥
सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।
पतिव्रता महाभागा कौशिकी सरिताम्वरा । 11 ॥
अहञ्च नियमं कञ्चिदास्थातुं रघुनन्दन ।
सिद्धाश्रममनुप्राप्तः सिद्धो ऽस्मि तव तेजसा । 12 ॥
एषा राम ममोत्पत्तिः स्वस्य वंशस्य कीर्त्तिता ।
देशस्य चास्य निर्वृत्तिर्यन्मां त्वं परिपृच्छसि । 13 ॥
गतो ऽर्द्धरात्रः काकुत्स्थ कथाः कथयतो मम ।
निद्रां भजस्व भद्रन्ते विघ्नो ऽयं नाध्वनो ऽस्तु नः । 14 ॥

firmly fixed in truth and virtue, and devoted to her husband, is Koush*i*kee the chief of streams. I also, to complete a certain vow, having obtained the hermitage S*i*ddh*a*, am become perfect, O son of R*u*gh*oo*, through thy glorious energy! Thus, O Ram*a*, at thy request, have I related my origin, and that of my family, together with the history of this country. Half the night, O Kak*oo*tsth*a*, is now spent in conversation. Peace be to thee; resign thyself to sleep; may nothing prevent thy repose, O son of R*u*gh*oo*. All the trees

निष्पन्दास्तरवः सर्व्वे निलीना मृगपक्षिणः ।
नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन । 15 ॥
शनैर्विसृज्यते सन्ध्या नभो नेत्रैरिवावृतं ।
नक्षत्रतारागहनं ज्योतिर्भिरवभासते । 16 ॥
उत्तिष्ठते च शीतांशुः शशी लोकतमोनुदः ।
ह्लादयन् प्राणिनां लोके मनांसि प्रभया स्वया । 17 ॥
निशाचराणि सर्व्वाणि प्रचरन्ति ततस्ततः ।
यक्षराक्षससंघाश्च रौद्राश्च पिशिताशनाः । 18 ॥
एवमुक्त्वा महातेजा विरराम महामुनिः ।
साधु साध्विति ते सर्व्वे मुनयः प्रशशंसिरे । 19 ॥

are motionless, the beasts and birds are wrapped (in silence), and the face of nature is overspread with nocturnal darkness. Evening has receded by slow degrees, and the constellations, and this field of stars, resplendantly shine as though the sky were covered with eyes. The bright moon, expeller of the darkness of the world, is risen, by its light rejoicing the mind of animated nature; and all the nocturnal wanderers, the *Yukshas*, the Rakshuses, and the terrific carnivorous animals are prowling hither and thither." Having said this, the great and illustrious sage ceased; and all the sages exclaiming, Excellent! excellent! poured forth their plaudits, (saying) "This family of the *Kooshikas*,

कुशिकानामयं वंशो महान् धर्म्मपरः सदा ।
ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः । 20 ॥
विशेषेण भवानेव विश्वामित्र महायशाः ।
कौशिकी सरितां श्रेष्ठा कुलोद्योतकरी तव । 21 ॥
मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः ।
निद्रामुपागतः श्रीमानस्तं गत इवांशुमान् । 22 ॥
रामोऽपि सहसौमित्रिः किञ्चिदागतविस्मयः ।
प्रणम्य मुनिशार्दूलं निद्रावशमुपेयिवान् । 23 ॥
उपास्य रात्रिशेषन्तु शोणकूले महर्षिभिः ।
निशायां सुप्रभातायां विश्वामित्रोऽभ्यभाषत । 24 ॥

is great, and always eminent in virtue. The great personages of the race of Koosha resemble Bruhma, and thou, O Vishwa-mitra, art peculiarly eminent in renown. Among rivers is Koushikee chief, the glory of thy race." Applauded by these joyful and honourable sages, the fortunate son of Kooshika retired to repose, like the radiant, descending king of day. Rama also, with the descendent of Soomitra, somewhat astonished, bowing to the chief of sages, retired to rest.

Having spent the latter part of the night with the great sages, on the banks of the Shona, at break of day Vishwa-mitra said, "O Rama, the morning dawns. The first acts of devotion now commence; peace be to

सुप्रभाता निशा राम पूर्व्वा सन्ध्या प्रवर्त्तते ।
उत्तिष्ठोत्तिष्ठ भद्रन्ते गमनायाभिरोचय । 25 ॥
तच्छ्रुत्वा वचनन्तस्य कृतपूर्व्वाह्णिकक्रियः ।
गमनं रोचयामास वाक्यञ्चेदमुवाच ह । 26 ॥
अयं शोणः शुभजलोऽगाधः पुलिनमण्डितः ।
कतरेण पथा ब्रह्मन् सन्तरिष्यामहे वयं । 27 ॥
एवमुक्तस्तु रामेण विश्वामित्रोऽब्रवीदिदं ।
एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः । 28 ॥
ते गत्वा दूरमध्वानं गतेऽर्द्धे दिवसे तदा ।
जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेवितां । 29 ॥

thee, Rise, rise, prepare for thy journey." Having heard this, *Rama*, performing his morning devotions, prepared for his journey, saying, "O brahman, by what means shall we cross this river *Shona*, of limpid (yet) unfathomable water, adorned with delightful banks." Addressed by *Rama*, *Vishwa-mitra* replied, "By this path pointed out by me, by which the great sages pass over.[1] Having proceeded far, half the day being now spent, they beheld Jahn*u*vee, the chief of rivers, frequented by sages. Beholding that

[1] Whether this was a ford in any shallow part of the river, or whether these sages passed over by a perpetual miracle, the pund*i*ts are unable to decide.

तां दृष्ट्वा पुण्यसलिलां हंससारससेवितां ।
बभूवुर्मुनयः सर्व्वे मुदिताः सहराघवाः । 30 ॥
तस्यास्तीरे तदा सर्व्वे चक्रुर्व्वासपरिग्रहं ।
ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवताः । 31 ॥
हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः ।
विविशुर्ज्जाह्नवीतीरे शुभा मुदितमानसाः । 32 ॥
विश्वामित्रं महात्मानं परिवार्य्य समन्ततः ।
विष्ठिताश्च यथान्यायं राघवौ च यथार्हतः । 33 ॥
संप्रहृष्टमना रामो विश्वामित्रमथाब्रवीत् ।
भगवन् श्रोतुमिच्छामि गङ्गां त्रिपथगां नदीं । 34 ॥

sacred stream, the resort of ducks and cranes, all the sages, with Ragh*u*va, were filled with pleasure. Then all united in preparing a bower on its banks; after which, having bathed according to the ordinance, and propitiated their ancestors and the gods, they offered the burnt-sacrifice, and partook of the ambrosial oblations; and all then, with pleased mind, sat down on the delightful banks of Jahn*u*vee. Then they, surrounding the great V*i*shwa-m*i*tr*a* on all sides, being placed according to the ordinance, the descendants of R*u*gh*oo* also occupying their proper place, Ram*a*, with mind highly delighted, said to V*i*shwa-m*i*tr*a*, "O divine one, I desire to hear how G*u*nga, the river with triple channel,

त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिं ।
चोदितो रामवाक्येन विश्वामित्रो महामुनिः । 35 ॥
वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे ।
शैलेन्द्रो हिमवान्नाम धातूनामाकरो महान् । 36 ॥
तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि ।
या मेरुदुहिता राम तयोर्माता सुमध्यमा । 37 ॥
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ।
तस्यां गङ्गेयमभवत् ज्येष्ठा हिमवतः सुता । 38 ॥
उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव ।
अथ ज्येष्ठां सुराः सर्व्वे देवकार्य्यचिकीर्षया । 39 ॥

traversing the three worlds, arrived at the sea, the lord of all the rivers." Requested by Rama, Vishwa-mitra, the great sage, began to relate the production and the increase of Gunga.

"O Rama, the great Himuvut, sovereign of mountains, the great storehouse of metallic substances, had two daughters, in beauty unparalleled throughout the world. The mother of these two, the daughter of Meroo, by name Mera, captivating, of slender waist, O Rama, was the beloved spouse of Himuvut; from her was born Gunga, the eldest daughter of Himuvut. Her second daughter, O Raghuva, was Ooma. After this all the celestials desir-

शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीं ।
ददौ धर्म्मेण हिमवांस्तनयां लोकपावनीं । 40 ॥
स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया ।
प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकांक्षिणः । 41 ॥
गङ्गामादाय ते गच्छन् कृतार्थेनान्तरात्मना ।
या चान्या शैलदुहिता कन्यासीद्रघुनन्दन । 42 ॥
उग्रं सुव्रतमास्थाय तपस्तेपे तपोधना ।
उग्रेण तपसा युक्तां ददौ शैलवरः सुतां । 43 ॥
रुद्रायाप्रतिरूपाय उमां लोकनमस्कृतां ।
एते ते शैलराजस्य सुते लोकनमस्कृते । 44 ॥

ous of performing their sacred rites, requested of *Himuvut*, the sovereign of mountains, his eldest daughter G*u*nga, the river with triple channel. For the sake of the three worlds, *Himuvut*, moved by religion, gave in marriage his daughter, the freely flowing G*u*nga, the purifier of the world. These solicitous for the benefit of the three worlds, having received G*u*nga, departed, gratified in the highest degree. The other daughter, of the mountain, O son of R*u*ghoo, remained a virgin: she, rich in devotion, continued in the practice of severe duties, and practised wonderful acts of mortification. This daughter *Ooma*, devoted to severe austerities, and venerated by the world, did the chief of mountains give to the incomparable R*oodra*. These, O Raghu*va*, are the two

गङ्गा च सरितां श्रेष्ठा उमा देवी च राघव ।
एतत्ते सर्व्वमाख्यातं यथा त्रिपथगामिनी ।
खं गता प्रथमं तात गतिं गतिमताम्वर ।45 ॥
सैषा सुरनदी रम्या शैलेन्द्रस्य सुता तदा ।
सुरलोकं समारूढा विपापा जलवाहिनी ।46 ॥

इत्यार्षे रामायणे बालकाण्डे गङ्गोत्पत्तिः ।

daughters of the king of mountains, venerated throughout the world, *Gunga*, the chief of rivers, and the goddess *Ooma*. It will now be related to thee, O highly esteemed, O chief of beings, how the river flowing in three directions, the æreal traveller first descended from the sky. This daughter of the king of mountains having ascended to the habitation of the celestials, became the pleasant river of the gods, the conveyance of water free from defilement.

Thus far the thirtieth Section, describing the origin of *Gunga*.

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ ।
प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुङ्गवं ॥ 1 ॥
कथेयं कथिता ब्रह्मन् पुण्यश्रवणकीर्त्तनी ।
या त्वया तां पुनः श्रोतुमिच्छामि बहु विस्तरं ॥ 2 ॥
उमा केनाभवद्देवी कौमारब्रह्मचारिणी ।
अवाप देवप्रवरं पतिं भूतमहेश्वरं ॥ 3 ॥
त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी ।
कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा ॥ 4 ॥

SECTION XXXI.

The sage having finished his relation, the two heroes Raghuva and Lukshmuna, pleased, replied to the chief of sages, "O brahman, these words spoken by thee, in the hearing and repeating of which consists virtue, I want greatly to hear again. Why was the goddess *Oo*ma a Br*uhmu*charinee in her childhood? and how did she obtain in marriage the chief of gods, the great lord of all created beings? Why does the purifier of the world flow in three directions, O thou acquainted with virtue? How does G*u*nga, the chief of streams, flow forth in three directions, and to the performance of what sacred duties is she necessary throughout the three worlds? Kak*oo*tstha

त्रिषु लोकेषु धर्म्मज्ञ कर्म्मभिः कैः समन्विता ।
तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः ॥ 5 ॥
निखिलेन कथां सर्व्वामृषिमध्ये न्यवेदयत् ।
पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः ॥ 6 ॥
दृष्ट्वा च भगवान्देवीं मैथुनायोपचक्रमे ।
तस्य संक्रीडमानस्य महादेवस्य धीमतः ॥ 7 ॥
शितिकण्ठस्य देवस्य दिव्यं वर्षशतं गतं ।
एवंमन्मथयुद्धे तु तयोर्नासीत् पराजयः ॥ 8 ॥
न चापि तनयो राम तस्यामासीत् परन्तप ।
धीमतो देवराजस्य रुद्रस्यापि महात्मनः ॥ 9 ॥

having thus spoken, Vishwa-*mitra*, rich in meritorious deeds, related the whole of these particulars, in the midst of the sages:

"In ancient days the great devotee, the divine Sh*iti*k*u*ntha,[1] being married, and having beheld the goddess, devoted himself to connubial enjoyment. An hundred years of the celestials were at once spent by this great god, the wise Sh*iti*k*u*ntha, in the embraces of his spouse; but their embraces were fruitless,[2] O Ram*a*, afflicter of enemies, nor was there any offspring to the

1 The blue throated, an appellation of Sh*iva*.

2 The reader will perceive that a literal translation is not attempted here. The gross indelicacy of this, and several other parts of the poem, is such as can scarcely be concealed by the freest translation, and the most guarded language.

सर्व्वे देवाः समुद्युक्ताः पितामहपुरोगमाः ।
यदिहोत्पद्यते भूतं कस्तत्प्रतिसहिष्यते । 10 ॥
अभिगम्य सुराः सर्व्वे प्रणिपत्येदमब्रुवन् ।
देवदेव महादेव लोकस्यास्य हिते रत । 11 ॥
सुराणां प्रणिपातेन प्रसादं कर्त्तुमर्हसि ।
न लोका धारयिष्यन्ति तव तेजः सुरोत्तम । 12 ॥
ब्राह्म्येण तपसा युक्तो देव्या सह तपश्चर ।
त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । 13 ॥

great *Roodra*, the wise sovereign of the gods. All the celestials now assembled with the sire of all at their head. Approaching him, they bowing said, "Who will be able to endure the being about to be produced? [1] O lord of the gods, O great *Deva*, regarding the good of this world, be gracious to the suppliant celestials. O chief of the gods, the universe is not able to sustain thine energy. Possessed of *Bruhma*-austerity,[2] engage with the goddess in mortification. For the sake of the different worlds desist from connubial enjoyment, and preserve the universe Do not depopulate the uni-

[1] *Roodra* had intermitted his work of destruction in consequence of his nuptials.

[2] This is described as a complete abstraction of mind from every thing below, and fixing it entirely on the supreme. It is to be performed in vacuo, or where there is not the smallest motion of the air.

रक्ष सर्व्वानिमान् लोकान् नालोकं कर्त्तुमर्हसि ।
देवतानाम्वचः श्रुत्वा सर्व्वलोकमहेश्वरः । 14 ॥
बाढमित्यब्रवीत्सर्व्वान् पुनश्चेदमुवाच ह ।
धारयिष्याम्यहं तेजस्तेजसैव सहोमया । 15 ॥
त्रिदशाः पृथिवी चैव निर्व्वाणमधिगच्छतु ।
यदिदं क्षुभितं स्थानात् मम तेजो ह्यनुत्तमं । 16 ॥
धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः ।
एवमुक्तास्ततो देवाः प्रत्यूचुर्वृषभध्वजं । 17 ॥
यत्तेजः क्षुभितं ह्यद्य तद्धरा धारयिष्यति ।
एवमुक्तः सुरपतिः प्रमुमोच महाबलः । 18 ॥

verse." The great lord of all worlds, hearing the supplication of the gods, thus replied to them all, "O gods, I, with *Ooma*, by my own power, will restrain my prolific energy; let the peace of the world be restored. My unparalleled energy already displayed who shall receive? Say, O most excellent celestials." Thus addressed the gods replied to him distinguished by the bull: "The prolific energy sent forth to day let the earth receive." Hearing this, the mighty lord of the gods poured forth his prolific energy

तेजसा पृथिवी येन व्याप्ता सगिरिकानना ।
ततो देवाः पुनरिदमूचुश्चापि हुताशनं । 19 ॥
आविश त्वं महातेजो रौद्रं वायुसमन्वितः ।
तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्व्वतं । 20 ॥
दिव्यं शरवणञ्चैव पावकादित्यसन्निभं ।
यत्र जातो महातेजाः कार्त्तिकेयोऽग्निसन्निभः । 21 ॥
अथोमाञ्च शिवञ्चैव देवाः सर्षिगणास्तथा ।
पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा । 22 ॥
अथ शैलसुता राम त्रिदशानिदमब्रवीत् ।
समन्युरशपत् सर्व्वान् क्रोधसंरक्तलोचना । 23 ॥

covering the earth, together with the sea, and the forests. Then all the gods addressed H*oo*tash*u*n*a* :[1] "Accompanied by Vay*oo*, combine thyself with the R*oo*drean energy." This prolific principle, pervaded by *U*gn*i*, formed the white mountain,[2] and a divine forest filled with the Sh*u*r*a*,[3] in brightness resembling the fire. In this forest was born the puissant Kart*i*key*a*, resplendant as *U*gn*i*. The gods then, together with the sages, adored *Oo*ma and Shiv*a* with delighted mind.

The daughter of the mountain, filled with chagrin, O Ram*a*, her eyes red

[1] *U*gn*i*, regent of fire.

[2] Probably the snowy ridge of mountains which divides India from Tartary.

[3] Saccharum S*a*r*a*. The whiteness of its downy blossoms occasioned this allusion.

यस्मान्निवारिता चाहं सङ्गता पुत्रकाम्यया ।
अपत्यं स्वेषु दारेषु नोत्पादयितुमर्हथ । 24 ॥
अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः ।
एवमुक्त्वा सुरान् सर्व्वान् शशाप पृथिवीमपि । 25 ॥
अवने नैकरूपा त्वं बहुभार्य्या भविष्यसि ।
न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृतां । 26 ॥
प्राप्स्यसे त्वं सुदुर्मेधो मम पुत्रमनिच्छती ।
तान् सर्व्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा । 27 ॥
गमनायोपचक्राम दिशं वरुणपालितां ।
स गत्वा तप आतिष्ठेत् पार्श्वे तस्योत्तरे गिरेः । 28 ॥

with rage, now poured forth her imprecations upon all the celestials: "Never may ye obtain offspring from your own spouses, seeing ye have debarred me, desirous of offspring, from nuptial enjoyment. May your wives be childless from this day." Having thus imprecated a curse upon all the gods, she also cursed the earth: "O earth, thou shalt not remain in one form,[1] thou shalt be the wife of many lords.[2] O stupid one, unwilling for me to have a son, the joy caused by a son shall never be experienced by thee, rendered vile by my curse." The chief of the celestials,[3] seeing all the gods afflicted, prepared for his departure to the region of the universe, governed by *Vuroona*.[4] *Muha-*

[1] Viz. thy face shall be diversified by tillage, &c. &c. [2] Viz. subject to many owners.
[3] *Shiva.* [4] The north quarter.

हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः ।
एष ते विस्तरो राम शैलपुत्र्या निवेदितः । 29 ॥
गङ्गायाः प्रभवश्चैव शृणु मे सहलक्ष्मणः ।
कुमारसंभवश्चैव बह्वर्थं सुरपूजितं । 30 ॥
तप्यमाने तदा देवे सेन्द्राः साग्निपुरोगमाः ।
सेनापतिमभीप्सन्तः पितामहमुपागमन् । 31 ॥
ततोऽब्रुवन् सुराः सर्व्वे भगवन्तं पितामहं ।
प्रणिपत्य सुराः सर्व्वे सेन्द्राः सर्षिगणास्तदा । 32 ॥
यो नः सेनापतिर्देव दत्तो भगवता पुरा ।
स न जातोऽद्य भगवन्स्कन्दोऽरिनिबर्हणः । 33 ॥

deva having arrived with the goddess, at the north side of the mountain, called *Himuvut-prubhuva*,[1] entered on a course of sacred austerities. Thus has been fully related to thee, O Ram*a*, the story of the mountain-born goddess. Now, with L*u*kshm*una*, hear the origin of G*u*nga, and of the son, adored by the gods, a relation full of important meaning.

Whilst the god[2] was engaged in sacred austerities, the celestials with *Indra*, preceded by *Ugni*, went to Br*u*hma, desiring a leader. The celestials, attended by *Indra* and the sages, bowing, addressed the great sire of all, "O god, the leader, the destroyer of our enemies, formerly promised us by the divine one, is not yet born, and the divine parent S*u*rv*a*,[3] residing on *Himu-*

[1] Producing cold or snow. [2] Kart*i*keya. [3] Sh*i*va.

तत्पिता भगवान् शर्व्वो हिमवच्छिखरालयः ।
स तपः परमास्थाय तप्यते स सहोमया । 34 ॥
यदत्रानन्तरं कार्य्यं लोकानां हितकाम्यया ।
संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः । 35 ॥
देवतानां वचः श्रुत्वा सर्व्वलोकपितामहः ।
सान्त्वयन्मधुरैर्व्वाक्यैस्त्रिदशानिदमब्रवीत् । 36 ॥
शैलपुत्र्या यदुक्तन्तन्न प्रजाः स्वासु पत्निषु ।
तस्या वचनमक्लिष्टं सत्यमेव न संशयः । 37 ॥
इयमाकाशगङ्गा च यस्यां पुत्रं हुताशनः ।
जनयिष्यति देवानां सेनापतिमरिन्दमं । 38 ॥

vut, is, with *Ooma*, deeply engaged in sacred austerities. O thou acquainted with thy own decrees, thou art our great refuge; desirous of the good of the universe, make known to us what ought to be done." Having heard the supplication of the gods, the great parent of the universe, cheering them with gentle words, thus replied, "The sentence pronounced by the daughter of the mountain, that from your own spouses you shall never obtain offspring, is a sentence indubitably true and irrevocable. (Behold) the celestial *Gunga*, from whom a son, the general of the gods, the subduer of enemies, shall be produced

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतं ।
उमायास्तद्बहुमतं भविष्यति न संशयः । 39 ॥
तच्छ्रुत्वा वचनन्तस्य कृतार्था रघुनन्दन ।
प्रणिपत्य सुराः सर्व्वे पितामहमपूजयन् । 40 ॥
ते गत्वा पर्व्वतं राम कैलासं धातुमण्डितं ।
अग्निं नियोजयामासुः पुत्त्रार्थं सर्व्वदेवताः । 41 ॥
देवकार्य्यमिदं देव समाधत्स्व हुताशन ।
शैलपुत्त्र्यां महातेजो गङ्गायां तेज उत्सृज । 42 ॥
तथेति च प्रतिज्ञाय वचस्तेषां हुताशनः ।
उवाच गङ्गां मत्तेजो धार्य्यतामिति राघव । 43 ॥

by Hootashuna. The eldest daughter of the prince of mountains will acknowledge this son, and in a variety of ways he will be *Ooma's*." All the gods, O Son of *Rughoo*, having heard these words, highly pleased, bowed, and adored *Prujaputi*.

They all now, O *Rama*, going to Kilash*a*, studded with shining metals, appointed *Ugni* to obtain a son, saying, "O Hootash*una*, accomplish this divine work. O illustrious one, impregnate with thine energies the flowing stream, the daughter of the mountain." Hootash*una*, O Raghu*va*, acquiescing in their request, said to *Gunga*, "Receive my prolific energy." Hearing this,

इत्येतद्वचनं श्रुत्वा दिव्यं रूपमधारयत्।
स तस्या महिमां दृष्ट्वा समन्ताद्व्यशीर्य्यत । 44 ॥
समन्ततस्तदा देवीमभ्यषिञ्चत पावकः।
सर्व्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन । 45 ॥
तमुवाच ततो गङ्गा सर्व्वदेवपुरोगमं।
अशक्ताहं धारयितुं तत्तेजो भगवन्निति । 46 ॥
दह्यमानाग्निना तेन संप्रव्यथितचेतना।
अथाब्रवीदिदं गङ्गां सर्व्वदेवहुताशनः । 47 ॥
इह हैमवते पार्श्वे गर्भोऽयं सन्निवेश्यतां।
श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरं । 48 ॥

she assumed a beautiful form: and he, beholding her majestic beauty, flowed forth in every direction. Then, O son of *Rughoo*, the great purifier, pouring forth, on every side, his influence on the goddess, produced all the streams of *Gunga*. She then addressed him who precedes all the celestials, "O divine one, filled with inexpressible pain, I am unable to sustain thy influence; I am burning by this fire." He who consumes the oblations made to all the gods, replied to *Gunga*, "O sinless one, deposit this production here, on the side of *Himuvut*." At the command of *Ugni*, *Gunga*, by means of her streams, expelled this most resplendant being; which, thrown by her

उत्ससर्ज्ज महातेजः स्रोतोभ्यो हि तदानघ ।
यदस्या निर्गतं तस्मात्तप्तजाम्बूनदप्रभं । 49 ॥
काञ्चनं धरणीं प्राप्तं हिरण्यमतुलप्रभं ।
ताम्रं कार्ष्णायसञ्चैव तैक्ष्ण्यादेवाभिजायत । 50 ॥
मलन्तस्याभवत्तत्र त्रपुसीसकमेव च ।
तदेतद्धरणीं प्राप्य नानाधातुरवर्द्धत । 51 ॥
निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितं ।
सर्व्वं पर्व्वतसन्नद्धं सौवर्णमभवद्वनं । 52 ॥
तं देशन्तु ततो ब्रह्मा संप्राप्येनमभाषत ।
जातस्य रूपं यत्तस्माज्जातरूपं भविष्यति । 53 ॥

on the side of the mountain, shone like glowing Jamboonu*da*.[1] This substance falling on the earth, produced gold, of unparalleled brightness; from it were also produced copper and black iron, while its baser part became zinc and lead. Fallen thus on the earth, from it were produced various kinds of metals. This production deposited upon the mountain, all (the trees) irradiated by its splendor, became a forest of gold. After this, Br*u*hma arriving in that country, pronounced, " The substance thus tinged by the illustrious

[1] Jamboonu*da* is a fabled river, the waters of which convert its sand, or mud, to the bright gold used by the gods. This gold is called Jamboonu*da*.

जातरूपमिति ख्यातं तदाप्रभृति राघव ।
सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभं । 54 ॥
सुवर्णं प्रादुरभवत् वह्नितेजोभवं शुचि ।
कुमारश्चाभवत्तत्र तरुणार्कसमद्युतिः । 55 ॥
तं कुमारं ततो जातं सेन्द्राः सहमरुद्गणाः ।
क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन् ।
ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमं । 56 ॥
ददुः पुत्रो ऽयमस्माकं सर्व्वासामिति निश्चिताः ।
ततस्तु देवताः सर्व्वाः कार्त्तिकेय इति ब्रुवन् । 57 ॥

birth, shall be Jata-roopa."[1] From that time, O Raghuva, chief of men, gold, bright as the fire, has been called Jata-roopa. Gold, pure, and possessing the splendor of fire, was (then) produced. Thus was Koomara, illustrious as the morning, in energy equalling the fire, produced from the side of Gunga.

The (gods), with *Indra* and the *Muroots*, now delivered this son to the Krittikas,[2] to be nourished by them. These having ascertained the favourable and propitious moment, gave him milk, and agreed that he should be esteemed the son of them all. All the gods then decreed, " This son shall be

[1] From jun, birth, production, and roopa, beauty.

[2] Krittika, and her attendants.

पुत्रस्त्रैलोक्यविख्यातो भविष्यति न संशय ।
तेषां तद्वचनं श्रुत्वा स्कन्दं गर्भपरिस्रवे । 58 ॥
कृत्तिकाः स्कन्दयामासुस्तमादित्यसमद्युतिं ।
स्कन्द इत्येव तं दृष्ट्वा प्रोचुरप्रतिमौजसं । 59 ॥
स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलं ।
स्कन्द इत्यब्रुवन् देवाः स्कन्दं गर्भपरिस्रवे । 60 ॥
कार्त्तिकेयं महाबाहुं काकुत्स्थ ज्वलनोपमं ।
प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमं । 61 ॥
षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः ।
गृहीत्वा क्षीरमेकाग्रः सुकुमारवपुस्तदा । 62 ॥

known by the name Kartikeya,[1] throughout the three worlds. Hearing this declaration of the gods, the Krittikas having received him enveloped in the secundines, washed the infant resplendant as the sun. The gods, O Kakootstha, beholding him purified with brightness, and resembling the fire, named him Skunda, who had been received in the secundines, even Kartikeya of mighty arm, bright as the ardent flame.

The incomparable milk of the six Krittikas being formed, the six-headed one received the breast-produced food; after which the chief of beings, whose

1 The descendant of Krittika.

अजयत् स्वेन वीर्य्येण दैत्यसैन्यगणान् विभुः ।
सुरसेनागणपतिमभ्यषिञ्चन्महाद्युतिं । 63 ।
ततस्तममराः सर्व्वे समेत्याग्निपुरोगमाः ।
एष ते राम गङ्गाया विस्तरोऽभिहितो मया । 64 ॥
कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च ।
भक्तश्च यः कार्त्तिकेये काकुत्स्थ भुवि मानवः ।
आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत् । 65 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे कुमारोत्पत्तिः ॥

body eclipses that of Kam*a*-dev*a*, by his own prowess defeated the armies of the Dity*as*. Then all the immortals assembling, with *Ugni* at their head, anointed this most illustrious one general of the armies of the gods. Thus, O Ram*a*, have I related to thee the enriching, virtue-inspiring story of Gung*a*, and of the production of K*oo*mar*a*. O Kak*oo*tsth*a*, that inhabitant of the earth who is devoted to Kart*i*key*a*, shall, venerable with age and blessed with a numerous progeny, obtain the celestial mansions of Sk*u*nd*a*.

Thus far the thirty-first Section, describing the production of K*oo*mar*a*.

तां कथां कौशिको रामे निवेद्य मधुराक्षरं ।
पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत् । 1 ॥
अयोध्याधिपतिर्वीर पूर्व्वमासीन्नराधिपः ।
सगरो नाम धर्म्मात्मा प्रजाकामः स चाप्रजाः । 2 ॥
विदर्भदुहिता राम केशिनी नाम नामतः ।
ज्येष्ठा सगरपत्नी सा धर्म्मिष्ठा सत्यवादिनी । 3 ॥
अरिष्टनेमिदुहिता रूपेणाप्रतिमा भुवि ।
द्वितीया सगरस्यासीत्पत्नी सुमतिसंज्ञिता । 4 ॥

SECTION XXXII.

The son of *Kooshika* having, in mellifluous accents, related these things to Ram*a*, again addressed the descendant of Kak*ootstha*: "Formerly, O hero, there was a king of *U*yodhya named S*ugura*, the sovereign of men, virtuous, desirous of chidren, but childless. O Ram*a*, the daughter of V*idurbha*-kesh*i*nee, virtuous, attached to truth, was his chief consort, and the daughter of *Urishta*-nem*i*, *Soomuti*, unequalled in beauty, his second spouse. With these two consorts, the great king, going to H*imuvut*, engaged in sacred austerities on the

ताभ्यां सह महाराजः पत्नीभ्यां तप्तवांस्तपः ।
हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ । 5 ॥
अथ वर्षशते पूर्णे तपसाराधितो मुनिः ।
सगराय वरं प्रादाद्भृगुः सत्यवताम्वरः । 6 ॥
अपत्यलाभः सुमहान् भविष्यति तवानघ ।
कीर्त्तिञ्चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ । 7 ॥
एका जनयिता तात पुत्त्रं वंशकरन्तव ।
षष्टिं पुत्त्रसहस्राणि अपरा जनयिष्यति । 8 ॥
भाषमाणं नरव्याघ्रं राजपत्न्यौ प्रसाद्य तं ।
ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा । 9 ॥

mountain in whose sacred stream Bhr*i*goo constantly bathed. A hundred years being completed, the sage Bhr*i*goo clothed with truth, rendered propitious by his austerites, granted him this blessing: " O sinless one, thou shalt obtain a most numerous progeny; thy fame, O chief of men, will be unparalleled in the universe. From one of thy consorts, O Sire, shall spring the founder of thy race, and from the other sixty thousand sons."

The queens pleased, approached the chief of men who was thus speaking, and with hands respectfully joined, asked, " O Brahman, whose shall be the one son, and who shall produce the multitude? We, O Brahman, desire to hear. May thy words be verified." Hearing their request, the most virtu-

एकः कस्याः सुतो ब्रह्मन् का वहून् जनयिष्यति ।
श्रोतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव । 10 ॥
तयोस्तद्वचनं श्रुत्वा भृगुः परमधार्म्मिकः ।
उवाच परमां वाणीं स्वच्छन्दोत्र विधीयतां । 11 ॥
एको वंशकरो वास्तु वहवो वा महावलाः ।
कीर्त्तिमन्तो महोत्साहाः का वा कं वरमिच्छति । 12 ॥
मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन ।
पुत्रं वंशकरं राम जग्राह नृपसन्निधौ । 13 ॥
षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा ।
महोत्साहान् कीर्त्तिमतो जग्राह सुमतिः सुतान् । 14 ॥
प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य तं ।
जगाम स्वपुरं राजा सभार्य्यो रघुनन्दन । 15 ॥

ous Bhr*i*goo replied in these admirable words: "Freely say, which of these favours ye desire, whether the one, founder of the family, or the multitude of valiant, renowned, and energetic sons." O Ram*a*, son of R*u*ghoo, Kesh*i*nee, hearing the words of the sage, in the presence of the king accepted the one son, the founder of the family; and *Soomuti*, sister of *Soopurna*,1 accepted the sixty thousand sons, active and renowned. The king, O son of R*u*ghoo, having respectfully circumambulated the sage, bowing the head, returned with his spouses to his own city.

1 *Guroora.*

अथ काले गते तस्य ज्येष्ठा पुत्रं व्यजायत ।
असमञ्ज इति ख्यातं केशिनी सगरात्मजं । 16 ॥
सुमतिस्तु नरव्याघ्र गर्भं तुम्बं व्यजायत ।
षष्टिः पुत्रसहस्राणि भिन्ने तुम्बे विनिर्ययुः । 17 ॥
घृतपूर्णेषु कुम्भेषु धात्र्यस्तान् समवर्द्धयन् ।
कालेन महता सर्व्वे यौवनं प्रतिपेदिरे । 18 ॥
अथ दीर्घेण कालेन रूपयौवनशालिनः ।
षष्टिः पुत्रसहस्राणि सगरस्याभवंस्तदा । 19 ॥
स च ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः ।
बालान् गृहीत्वा तु जले सरय्वां रघुनन्दन । 20 ॥

After some time had elapsed, his eldest spouse Keshinee bore to *Sugura* a son named *Usumunja;* and *Soomuti*, O chief of men, brought forth a gourd,[1] from which, on its being opened, came forth sixty thousand sons. These, carefully brought up by their nurses, in jars filled with clarified butter, in process of time attained the state of youth;[2] and, after a long period, the sixty thousand sons of *Sugura*, possessed of youth and beauty, became men.

[1] Cucurbita lagenaria.

[2] The Hindoos call a child Bala till it attains the age of fifteen years old. From the sixteenth year to the fiftieth, Youvuna, or a state of youth, is supposed to continue. Each of these has several subdivisions, and in certain cases the period admits of variation, as appears to have been the case here.

प्रक्षिप्य प्राहसन्नित्यं मज्जतस्तान्निरीक्ष्य वै ।
एवं पापसमाचारः सज्जनप्रतिबाधकः । 21 ॥
पौराणामहिते युक्तः पित्रा निर्व्वासितः पुरात् ।
तस्य पुत्रो ऽंशुमान्नाम असमञ्जस्य वीर्य्यवान् । 22 ॥
सम्मतः सर्व्वलोकस्य सर्व्वस्यापि प्रियम्वदः ।
ततः कालेन महता मतिं समभिजायत । 23 ॥
सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता ।
स कृत्वा निश्चयं राजा सोपाध्यायगणस्तदा । 24 ॥
यज्ञकर्म्मणि वेदज्ञो यष्टुं समुपचक्रमे ।
विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः ।
उवाच परमप्रीतो मुनिं दीप्तमिवानलं । 25 ॥

The eldest son, the offspring of *Sugura*, O son of *Rughoo*, chief of men, seizing children would throw them into the waters of the *Suruyoo*, and sport himself with their drowning pangs. This evil person, the distressor of good men, devoted to the injury of the citizens, was by his father expelled from the city. The son of this *Usumunja*, the heroic *Ungshooman*, in conversation courteous and affectionate, was esteemed by all. After a long time, O chief of men, *Sugura* formed the steady resolve, "I will perform a sacrifice." Versed in the *Veda*, the king, attended by his instructors, having determined the things relating to the sacrificial work, began to prepare the sacrifice.

श्रोतुमिच्छामि भद्रन्ते विस्तरेण कथामिमां ।
पूर्व्वजो मे कथं ब्रह्मन् यज्ञं वै समुपाहरत् । 26 ॥
तस्य तद्वचनं श्रुत्वा कौतूहलसमन्वितः ।
विश्वामित्रस्ततो राममुवाच प्रहसन्निव । 27 ॥
श्रूयतां विस्तरो राम सगरस्य कथां प्रति ।
शङ्करश्वशुरः श्रीमान् हिमवानचलोत्तमः । 28 ॥
बिन्ध्यश्च स्पर्द्धयान्योन्यं यत्र देशे निरीक्षतां ।
तस्मिन् देशे स यज्ञोऽभूत् सगरस्य महात्मनः । 29 ॥
स हि देशो महापुण्यः ख्यातः पुण्यजनाश्रितः ।
तस्य चानुचरो राम दृढधन्वा महारथः । 30 ॥

Hearing the words of *Vishwa-mitra*, the son of *Rughoo*, highly gratified, in the midst of the story addressed the sage, bright as the ardent flame, "Peace be to thee; I desire, O brahman, to hear this story at large; how my predecessors performed the sacrifice." Hearing his words, *Vishwa-mitra* smiling, pleasantly replied to *Rama*: "Attend then, O *Rama*, to the story of *Sugura* repeated at full length." Where the great mountain *Himuvut*, the happy father-in-law of *Shunkura*, and the mountain *Bindhya* overlooking the country around, proudly vie with each other, there was the sacrifice of the great *Sugura* performed. That track of land, sacred and renowned, is the habitation of Rakshuses. At the command of *Sugura*, the hero *Ungshooman*,

अंशुमानभवद्वीरः सगरस्य तदाज्ञया ।
यजतस्तस्य तं यज्ञमुत्थाय धरणीतलात् । 31 ॥
तमश्वं यज्ञियन्नागो जहारानन्तरूपधृक् ।
हृते ऽश्वे यज्ञिये तस्मिन् सर्व्वे ते रघुनन्दन । 32 ॥
याजकाः समुपागम्य यजमानन्तदाब्रुवन् ।
केनापि नागरूपेण हृतस्ते ऽश्वः स यज्ञियः । 33 ॥
हत्वा तमश्वहर्त्तारं तमेवाश्वं त्वमानय ।
यज्ञच्छिद्रं महत्त्वेतत् सर्व्वेषामशिवाय नः । 34 ॥
तत्तथा क्रियतां राजन् यथाच्छिद्रः क्रतुर्भवेत् ।
उपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः । 35 ॥

O Rama, eminent in archery, a mighty charioteer, was the attendant (of the horse).[1] While the king was performing the sacrifice, a serpent, assuming the form of *Ununta*, rose from the earth, and seized the sacrificial horse. The sacrificial victim being stolen, all the priests, O son of *Rughoo*, going to the king said, " Thy consecrated horse has been stolen by some one in the form of a serpent. Kill the thief, and bring back the sacred horse. This interruption in the sacrifice portends evil to us all. Take those steps, O king, which may lead to the completion of the sacrifice." Having heard the advice of his instructors, the king, calling his sixty thousand sons into the assembly,

1 The horse intended for the sacrifice.

षष्टिं पुत्रसहस्राणि समाहूयेदमब्रवीत् ।
अनागतिं राक्षसानां पश्यामीह महाक्रतौ । 36 ॥
नागानाञ्चापि यज्ञो ऽयं यक्ष्यते हि महर्षिभिः ।
केनापि तु स देवेन हृतो ऽश्वो नागरूपिणा । 37 ॥
अमर्षताच्छिद्रमेतत् दृष्ट्वा दीक्षामुपागतं ।
यो ऽसौ रसातलगतो यदि वान्तर्जले स्थितः । 38 ॥
तं हत्वा नयताश्वं मे पुत्रका भद्रमस्तु वः ।
समुद्रमालिनीं कृत्स्नां पृथिवीमनुगच्छत । 39 ॥
उत्खनन्तः प्रयत्नेन यावत्तुरगदर्शनं ।
एकैकयोजनं भूमेर्निर्भिन्दन्तो ऽनुगच्छत । 40 ॥

said, "I perceive that the Rakshuses have not been to this great sacrifice. A sacrifice of the Nagas is now performing by the sages, and some god, in the form of a serpent, has stolen the devoted horse. Whoever he be, who, at the time of the Deeksha, has been the cause of this afflictive circumstance, this unhappy event, whether he be gone to Patala, or whether he remain in the waters, kill him, O sons, and bring back my victim. May success attend you, O my sons. At my command traverse the sea-girt earth, digging with mighty labour till you obtain a sight of the horse: each one, piercing the

अस्माकमश्वहर्त्तारं मार्गमाणा ममाज्ञया ।
दीक्षितः पौत्रसहितः सोपाध्यायगणस्त्वहं । 41 ॥
इह स्थास्यामि भद्रं वो यावत्तुरगदर्शनं ।
असमाप्तक्रतुस्तावद्भविष्यामीति पुत्रकाः । 42 ॥
युष्माभिर्यावदश्वो मे न प्रत्याह्रियते पुनः ।
इत्युक्ता हृष्टमनसः पित्रा च सगरेण ते । 43 ॥
जग्मुर्महीतलं राम पितुर्व्वचनयन्त्रिताः ।
गत्वा तु पृथिवीं सर्व्वामदृष्ट्वाश्वं महाबलाः । 44 ॥
योजनायामविस्तारमेकैको धरणीतलं ।
बिभिदुः पुरुषव्याघ्रा वज्रस्पर्शसमैर्भुजैः । 45 ॥

earth to the depth of a yoj*u*n*a*, go ye in search of him who stole the sacred horse. Being consecrated by the Deeksha, I, with my grandson and my teachers, will remain with the sacrifice unfinished, till I again behold my devoted horse."

Thus instructed by their father *Sugura*, they in obedience to him, went with cheerful mind, O Ram*a*, to the bottom of the earth. The strong ones, having gone over the earth, without obtaining a sight of the horse, each of these mighty men pierced the earth to the depth of a yoj*una* with their mighty

कुद्दालैः परिघैः शूलैर्मुषलैः शक्तिभिस्तथा ।
भिद्यमाना वसुमती तैरार्त्तेव ननाद सा । 46 ॥
नागानां वध्यमानानामसुराणाञ्च राघव ।
राक्षसानाञ्च दुर्द्धर्षः सत्वानां निनदोऽभवत् । 47 ॥
योजनानां सहस्राणि षष्टिन्तु रघुनन्दन ।
बिभिदुर्धरणीं क्रुद्धाः सर्व्वे यावद्रसातलं । 48 ॥
एवंपर्व्वतसम्बाधं जम्बुद्वीपं नृपात्मज ।
खनन्तस्ते नृपसुताः सर्व्वतः परिबभ्रमुः । 49 ॥

arm, the stroke of which resembled a thunder-bolt. Pierced by Kooddal*as*,[1] by Pur*i*gh*as*,[2] by Shool*as*,[3] by Mooshul*as*[4] and Shukt*is*,[5] the earth cried out as in dark distress. Then arose, O Raghu*va*, a dreadful cry of the serpents, the *Usooras*, the Rakshuses, and other creatures, as of beings suffering death. These angry youths, O son of R*u*ghoo, dug the earth even to Patal*a*, to the extent of sixty thousand yoj*unas*. Thus, O prince, the sons of the sovereign of

1 The Indian spade, formed like a hoe with a short handle.
2 An instrument said to be formed like an ox's yoke.
3 A dart, or spear. 4 A club or crow. 5 A weapon, now unknown.

ततो देवाः सगन्धर्व्वा महोरगगणास्तथा ।
सम्भ्रान्तमनसः सर्व्वे पितामहमुपागमन् । 50 ॥
ते ऽभिवाद्य महात्मानं विषण्णवदनास्ततः ।
ऊचुः परमसंत्रस्ताः पितामहमिदं वचः । 51 ॥
सपर्व्वतवना देव सरिद्द्वीपसंकुला ।
भगवन् पृथिवी सर्व्वा खन्यते सगरात्मजैः । 52 ॥
खनद्भिश्चैव तैर्ब्रह्मन् महासत्त्ववधः कृतः ।
अयं यज्ञहरो ऽस्माकमनेनाश्वो ऽपनीयते । 53 ॥

men traversed *Jumboo-dweepa*, inclosed with mountains, digging wherever they came. The gods now, with the *Gundhurvas* and the great serpents, struck with astonishment, went all of them to *Bruhma*, and bowing even to the foot of the great spirit, they, full of terror, with dejected countenance, addressed him thus: "O *Deva*, O divine one, the whole earth, covered with mountains and woods, with rivers and continents, the sons of *Sugura* are now digging up. By these digging, O *Bruhma*, the mightiest beings are killed. 'This is the stealer of our consecrated victims; by this (fellow) our horse was taken away': thus

इति ते सर्व्वभूतानि निघ्नन्ति सगरात्मजाः ।
एतच्छ्रुत्वा महावीर्य्य समाधिं कर्त्तुमर्हसि ।
यावत्त्वत्प्राणिनः सर्व्वान्न हिंसन्त्यश्वसारिणः । 54 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे पृथिवीविदारणं ॥

saying, these sons of *Sugura* destroy all creatures. O most powerful! having heard this, it becomes thee to interpose, before these horse-seekers destroy all thy creatures, endued with life.

Thus far the thirty-second Section, describing the digging of the earth.

देवतानाम्वचः श्रुत्वा भगवान् वै पितामहः ।
प्रत्युवाच सुसन्त्रस्तान् कृतान्तबलमोहितान् । 1 ॥
यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः ।
महिषी माधवस्यैषा स एष भगवान् प्रभुः । 2 ॥
कापिलं रूपमास्थाय धारयत्यनिशं धरां ।
तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः । 3 ॥
पृथिव्याश्चैव निर्भेदो दृष्टस्तेनेति मे मतिः ।
सगरस्य च पुत्राणां विनाशो दीर्घदर्शिनां । 4 ॥

SECTION XXXIII.

Hearing the words of the gods, the divine *Bruhma* replied to these affrighted ones, stupified with the *Yuma*-like power of these youths: "The wise Vas*oo*-dev*a*, the great Madh*uva*, who claims the earth for his spouse, that divine one, residing in the form of *Kupila*, supports the earth. By the fire of his wrath, he will destroy the sons of the king. This piercing of the earth must, I suppose, be perceived by him, and he (will effect) the destruction of the long-sighted sons of *Sugura*." The thirty three gods,[1] enemy-subduing,

1 The eight *Vusoos*, the eleven *Roodras*, the twelve *Adityas*, and *Ushwinee*, and *Koomara*.

पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिन्दमाः ।
देवाः परमसंहृष्टाः पुनर्जग्मुर्यथागतं । 5 ॥
सगरस्य च पुत्राणां प्रादुरासीन्महौजसां ।
पृथिव्यां भिद्यमानायां निर्घातसमनिस्वनः । 6 ॥
ततो भित्वा महीं सर्व्वां कृत्वा चापि प्रदक्षिणं ।
उपेत्य सागराः सर्व्वे पितरं वाक्यमब्रुवन् । 7 ॥
परिक्रान्ता मही सर्व्वा सत्ववन्तश्च सूदिताः ।
देवदानवरक्षांसि पिशाचोरगपन्नगाः । 8 ॥
न च पश्यामहे ऽश्वन्ते अश्वहर्त्तारमेव च ।
किं करिष्याम भद्रन्ते बुद्धिरत्र विचार्य्यतां । 9 ॥

having heard the words of Bruhma, returned home full of joy. The sons of *Sugura*, highly renowned, thus digging the earth, a sound was produced resembling that of conflicting elements. Having encompassed and penetrated the whole earth, the sons of *Sugura*, returning to their father, said, "The whole earth has been traversed by us; and all the powerful gods, the Dan*u*v*a*s, the R*u*ksh*u*ses, the P*i*shach*a*s, the serpents, and hydras, are killed;[1] but we have not seen thy horse, nor the thief. What shall we do? Success be to thee: be pleased to determine what more is proper." The virtuous king,

[1] This seems to have been spoken by these youths in the warmth of their imagination.

तेषान्तद्वचनं श्रुत्वा पुत्राणां राजसत्तमः ।
समन्युरब्रवीद्वाक्यं सगरो रघुनन्दन ॥ 10 ॥
भूयः खनत भद्रं वो निर्भिद्य वसुधातलं ।
अश्वहर्त्तारमासाद्य कृतार्थाश्च निवर्त्तथ ॥ 11 ॥
पितुर्व्वचनमासाद्य सगरस्य महात्मनः ।
षष्टिः पुत्रसहस्राणि रसातलमभिद्रवन् ॥ 12 ॥
खन्यमाने पुनस्तस्मिन् ददृशुः पर्व्वतोपमं ।
दिशां गजं विरूपाक्षं धारयन्तमिमां महीं ॥ 13 ॥
शिरसा नरशार्दूल सशैलवनकाननां ।
नानाजनपदाकीर्णां नानापत्तनशोभितां ॥ 14 ॥

having heard the words of his sons, O son of *Rughoo*, angrily replied, "Again commence digging. Having penetrated the earth and found the stealer of the horse; having accomplished your intention, return again." Attentive to the words of their father, the great *Sugura*, the sixty thousand descended to Pa-tal*a*, and there renewed their digging. There, O chief of men, they saw the elephant of that quarter of the globe, in size resembling a mountain, with distorted eyes, supporting with his head this earth with its mountains and forests, covered with various countries, and adorned with numerous cities.

यदा पर्व्वणि काकुत्स्थ विश्रामार्थं महागजः ।
खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत् ॥ 15 ॥
तन्ते प्रदक्षिणं कृत्वा दिशां पालं महागजं ।
मानयन्तो हि ते राम जग्मुर्भित्त्वा रसातलं ॥ 16 ॥
ततः पूर्व्वां दिशं भित्त्वा दक्षिणां बिभिदुः पुनः ।
दक्षिणस्यामपि दिशि ददृशुस्ते महागजं ॥ 17 ॥
महापद्मं महात्मानं सुमहापर्व्वतोपमं ।
शिरसा धारयन्तं गां विस्मयं जग्मुरुत्तमं ॥ 18 ॥
ते तं प्रदक्षिणं कृत्वा सगरस्य महात्मनः ।
षष्टिः पुत्रसहस्राणि पश्चिमां बिभिदुर्दिशं ॥ 19 ॥

When, for the sake of rest, O Kakootstha, the great elephant, through distress, refreshes himself by moving his head, an earthquake is produced. Having respectfully circumambulated this mighty elephant, guardian of the quarter, they, O Rama, praising him, penetrated into Patala. After they had thus penetrated the east quarter, they opened their way to the south. Here they saw that great elephant Muha-pudma, equal to a huge mountain, sustaining the earth with his head. Beholding him, they were filled with surprize, and after the usual circumambulation, the sixty thousand sons of the great Sugura perforated the west quarter. In this these mighty ones saw the

पश्चिमायामपि दिशि महान्तमचलोपमं ।
दिशां गजं सौमनसं ददृशुस्ते महाबलाः ॥ 20 ॥
ते तं प्रदक्षिणं कृत्वा पृष्ट्वा चापि निरामयं ।
खनन्तः समुपाक्रान्ता दिशं सोमवतीं तदा ॥ 21 ॥
उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डरं ।
भद्रं भद्रेण वपुषा धारयन्तं महीमिमां ॥ 22 ॥
समालभ्य ततः सर्व्वे कृत्वा चैनं प्रदक्षिणं ।
षष्टिः पुत्त्रसहस्राणि बिभिदुर्व्वसुधातलं ॥ 23 ॥
ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशं ।
रोषादभ्यखनन् सर्व्वे पृथिवीं सगरात्मजाः ॥ 24 ॥

elephant Soum*unusa*, of equal size. Having respectfully saluted him, and enquired respecting his health, these valiant ones digging, arrived at the north. In this quarter, O chief of R*ughoo*, they saw the snow-white elephant Bh*udra*, supporting this earth with his beautiful body. Circumambulating him they again penetrated the earth, and proceeding north-east to that renowned quarter, all the sons of S*ugura*, through anger, pierced the earth again. There all those magnanimous ones, terrible in swiftness, and of mighty

ते तु सर्व्वे महात्मानो भीमवेगा महाबलाः ।
ददृशुः कपिलं तत्र वासुदेवं सनातनं । 25 ॥
हयञ्च तस्य देवस्य चरन्तमविदूरतः ।
प्रहर्षमतुलं प्राप्ताः सर्व्वे ते रघुनन्दन । 26 ॥
ते तं हयहरं ज्ञात्वा क्रोधपर्य्याकुलेक्षणाः ।
खनित्रलाङ्गलधरा नानावृक्षशिलाधराः । 27 ॥
अभ्यधावन्त संक्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन् ।
अस्माकं त्वं हि तुरगं यज्ञियं हृतवानसि । 28 ॥
दुर्म्मेधस्त्वं हि संप्राप्तान् विद्धि नः सगरात्मजान् ।
श्रुत्वा तद्वचनन्तेषां कपिलो रघुनन्दन । 29 ॥

prowess, saw *Kupila*, Vasoo-*deva* the eternal,[1] and near him the horse feeding. Filled, O son of *Rughoo*, with unparalleled joy, they all, knowing him to be the stealer of the horse, with eyes starting with rage, seizing their spades, and their lang*ulas*, and even trees, and stones, ran towards him full of wrath, calling out, "Stop, stop, thou art the stealer of our sacrificial horse; thou stupid one, know that we who have found thee, are the sons of *Sugura*."

1 The H*i*ndoos say that K*u*pila, or Vas*oo*-deva, is an incarnation of V*i*shnoo, whom they describe as having been thus partially incarnate twenty four times.

रोषेण महताविष्टो हुङ्कारमकरोत्तदा ।
ततस्तेनाप्रमेयेण कपिलेन महात्मना ।
भस्मराशीकृताः सर्व्वे काकुत्स्थ सगरात्मजाः । 30 ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये बालकाण्डे कपिलदर्शनं ।

Hearing these words, O son of *Rughoo*, *Kupila* filled with excessive anger, uttered from his nostrils a loud sound, and instantly, O Kakootstha, by *Kupila* of immeasurable power, were all the sons of *Sugura* turned to a heap of ashes.

Thus far the thirty-third Section, describing the interview with *Kupila*.

पुत्रांश्चिरगतान् ज्ञात्वा सगरो रघुनन्दन ।
नप्तारमब्रवीद्वाक्यं दीप्यमानं स्वतेजसा ॥१॥
शूरश्च कृतविद्यश्च पूर्व्वैस्तुल्योऽसि तेजसा ।
पितॄणां गतिमन्विच्छ येन चाश्वोऽपहारितः । २॥
अन्तर्भौमानि सत्त्वानि वीर्य्यवन्ति महान्ति च ।
तेषान्तु प्रतिघातार्थं सासिं गृह्णीष्व कार्मुकं । ३॥
तानासाद्य पितॄन्हतान् हत्वा विघ्नकरञ्च मे ।
कृतार्थः सन्निवर्त्तस्व यज्ञाद्तारयस्व मां । ४॥

SECTION XXXIV.

O son of *Rughoo*, *Sugura*, perceiving that his sons had been absent a long time, thus addressed his grandson, illustrious by his own might, "Thou art a hero, possessed of science, in prowess equal to thy predecessors. Search out the fate of thy paternal relatives, and the person by whom the horse was stolen, that we may avenge ourselves on these subterraneous beings, powerful and great. Take thy scymeter and bow, O beloved one, and finding out thy deceased paternal relatives, destroy my adversary. The proposed end, being thus accomplished, return. Bring me happily through this sacrifice."

एवमुक्तोंऽशुमान् सम्यक् सगरेण महात्मना ।
धनुरादाय खड्गञ्च जगाम लघुविक्रमः । 5 ।।
स खातं पितृभिर्मार्गमन्तर्भौमं महात्मभिः ।
प्रापद्यत नरश्रेष्ठस्तेन राज्ञाभिचोदितः । 6 ।।
देवदानवरक्षोभिः पिशाचपतगोरगैः ।
पूज्यमानं महातेजा दिशां गजमपश्यत । 7 ।।
स तं प्रदक्षिणं कृत्वा पृष्ट्वा चैव निरामयं ।
पितॄंश्च परिपप्रच्छ वाजिहर्तारमेव च । 8 ।।
दिशां गजस्तु तच्छ्रुत्वा प्रत्युवाच महामतिः ।
आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्यसि । 9 ।।

Thus particularly addressed by the great *Sugura*, *Ungshooman*, swift and powerful, taking his bow and scymeter, departed. Urged by the king, the chief of men traversed the subterraneous road dug by his great ancestors. There the mighty one saw the elephant of the quarter, adored by the gods, the Dan*uvas* and R*ukshuses*, the P*i*shach*as*, the birds and the serpents. Having circumambulated him, and asked concerning his welfare, *Ungshooman* enquired for his paternal relatives, and the stealer of the sacred victim. The mighty elephant of the quarter, hearing, replied, " O son of *Usumunja*, thou

तस्य तद्वचनं श्रुत्वा सर्व्वानेव दिशां गजान् ।
यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे ॥ 10 ॥
तैश्च सर्व्वैर्दिशां पालैर्वाक्यज्ञैर्वाक्यकोविदैः ।
पूजितः सहयश्चैवागन्तासीत्यभिचोदितः ॥ 11 ॥
तेषान्तद्वचनं श्रुत्वा जगाम लघुविक्रमः ।
भस्मराशीकृता यत्र पितरस्तत्र सागराः ॥ 12 ॥
स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा ।
चुक्रोश परमार्त्तस्तु वधात्तेषां सुदुःखितः ॥ 13 ॥
यज्ञियञ्च हयन्तत्र चरन्तमविदूरतः ।
ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः ॥ 14 ॥

wilt accomplish thine intention, and speedily return with the horse." Having heard this, he with due respect enquired in regular succession of all the elephants of the quarters. Honoured by all these guardians of the eight sides of the earth, acquainted with speech, and eminent in eloquence, he was told, "Thou wilt return with the horse." Upon this encouraging declaration he swiftly went to the place where lay his paternal relatives, the sons of *Sugura*, reduced to a heap of ashes. (At this sight) the son of *Usumunja* overwhelmed with sorrow on account of their death, cried out with excess of grief. In this state of grief, the chief of men beheld, grazing near, the sacrificial horse.

स तेषां राजपुत्राणां कर्त्तुकामो जलक्रियां ।
स जलार्थी महातेजा न चापश्यज्जलाशयं ॥ 15 ॥
विस्तार्य्य निपुणां दृष्टिं ततोऽपश्यत्खगाधिपं ।
पितॄणां मातुलं राम सुपर्णमचलोपमं ॥ 16 ॥
स चैनमब्रवीद्वाक्यं वैनतेयो महाबलः ।
मा शुचः पुरुषव्याघ्र वधोऽयं लोकसम्मतः ॥ 17 ॥
कपिलेनाप्रमेयेण दग्धा हीमे महाबलाः ।
सलिलं नार्हसे प्राज्ञ दातुमेषां हि लौकिकं ॥ 18 ॥
गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
तस्यां कुरु महाबाहो पितॄणां सलिलक्रियां ॥ 19 ॥

The illustrious one, desirous of performing the funeral obsequies of these sons of the king, looked around for some receptacle of water but in vain. Extending his eager view, he saw, O Ra*m*a, the sovereign of birds, the uncle of his paternal relatives, *Soopurna*, in size resembling a mountain. Vi*n*ute*ya*, of mighty prowess, addressed him thus: "Grieve not, O chief of men, this slaughter is approved by the universe. These great ones were reduced to ashes by *Kupila* of unmeasurable might. It is not proper for thee, O wise one, to pour common water on these ashes. G*u*nga, O chief of men, is the eldest daughter of H*imuvut*. With her sacred stream, O valiant one, perform the funeral cere-

भस्मराशीकृतानेतान् प्लावयेल्लोकपावनी ।
तया क्लिन्नमिदं भस्म गङ्गया लोककान्तया । 20 ॥
षष्टिं पुत्रसहस्राणि स्वर्गलोकं नयिष्यति ।
गङ्गामानय भद्रन्ते देवलोकान्महीतलं । 21 ।
क्रियतां यदि शक्तो ऽसि गङ्गायास्त्ववतारणं ।
निर्गच्छाश्वं महाभाग संगृह्य पुरुषर्षभ । 22 ॥
यज्ञं पैतामहं वीर निर्वर्त्तयितुमर्हसि ।
सुपर्णवचनं श्रुत्वा सो ऽंशुमानतिवीर्य्यवान् । 23 ॥
त्वरितं हयमादाय पुनरायान्महातपाः ।
ततो राजानमासाद्य दीक्षितं रघुनन्दन । 24 ॥

monies for thine ancestors. If the purifier of the world flow on them, reduced to a heap of ashes, these ashes being wetted by *Gunga*, the illuminator of the world, the sixty thousand sons of thy grandfather will be received into heaven. May success attend thee: bring *Gunga* to the earth from the residence of the gods. If thou art able, O chief of men, possessor of the ample share, let the descent of *Gunga* be accomplished by thee. Take the horse and go forth. It is thine, O hero, for to complete the great paternal sacrifice."

Having heard these words of *Soopurna*, *Ungshooman*, the heroic, speedily seizing the horse, returned. Then, O son of *Rughoo*, being come to the king,

न्यवेदयद्यथावृत्तं सुपर्णवचनन्तथा ।
तच्छ्रुत्वा घोरसङ्काशं वाक्यमंशुमतो नृपः । 25 ॥
यज्ञं निवर्त्तयामास यथाकल्पं यथाविधि ।
स्वपुरन्त्वगमच्छ्रीमानिष्टयशो महीपतिः । 26 ॥
गङ्गायास्त्वागमे राजा निश्चयं नाध्यगच्छत ।
अगत्वा निश्चयं राजा कालेन महता महान् । 27 ॥
त्रिंशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः ।
कालधर्म्मं गते राम सगरे प्रकृतीजनाः । 28 ॥
राजानं रोचयामासुरंशुमन्तं सुधार्म्मिकं ।
स राजा सुमहानासीदंशुमान्रघुनन्दन । 29 ॥

who was still performing the initiatory ceremonies, he related to him the whole affair, and the advice of *Soopurna*. After hearing the terror-inspiring relation of *U*ngshooman, the king finished the sacrifice, in exact conformity to the tenor and spirit of the ordinance: having finished his sacrifice, the sovereign of the earth returned to his palace. The king, however, was unable to devise any way for the descent of G*u*nga from heaven: after a long time, unable to fix upon any method, he departed to heaven, having reigned thirty thousand years.

Sugura having, O Ram*a*, paid the debt of nature, the people chose *Ungshooman*, the pious, for their sovereign. *U*ngshooman, O son of R*u*ghoo, was a

तस्य पुत्रः समभवद्दिलीप इति विश्रुतः ।
तस्मिन्राज्यं समादिश्य द्विलीपे रघुनन्दन । 30 ॥
हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणं ।
गङ्गावतरणं पुण्यं चिकीर्षुरमरद्युतिः । 31 ॥
अनवाप्यैव तत्कामं स वै नृपतिसत्तमः ।
द्वात्रिंशतं सहस्राणि वर्षाणि सुमहायशाः ।
तपोवनगतो राजा स्वर्गं लेभे तपोधनः । 32 ॥
द्विलीपस्तु महातेजाः श्रुत्वा पैतामहं वधं ।
दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत । 33 ॥

very great monarch. His son was called Dw*i*leep*a*. Having placed him on the throne, he, O Ragh*uva*, retiring to the pleasant top of mount H*i*-*muvut*, performed the most severe austerities. This excellent sovereign of men, illustrious as the immortals, was exceedingly desirous of the descent of G*u*nga; but not obtaining his wish, the renowned monarch, rich in sacred austerities, departed to heaven, after having abode in the forest sacred to austerities thirty two thousand years. Dw*i*leep*a*, the highly energetic, being made acquainted with the slaughter of his paternal great uncles, was overwhelmed with grief; but was still unable to fix upon a way of deliverance.

कथं गङ्गावतरणं कथं तेषां जलक्रिया ।
तारयेयं कथं चैतानिति चिन्तापरोऽभवत् । 34 ॥
तस्य चिन्तयतो नित्यं धर्म्मेण विदितात्मनः ।
पुत्त्रो भगीरथो नाम जज्ञे परमधार्म्मिकः । 35 ॥
द्विलीपस्तु महातेजा यज्ञैर्ब्बहुभिरिष्टवान् ।
त्रिंशद्वर्षसहस्राणि राजा राज्यमकारयत् । 36 ॥
अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति ।
व्याधिना नरशार्द्दूल कालधर्म्ममुपेयिवान् । 37 ॥
इन्द्रलोकं गतो राजा स्वर्ज्जितेनैव कर्म्मणा ।
राज्ये भगीरथं पुत्त्रमभिषिच्य नरर्षभः । 38 ॥

"How shall I accomplish the descent of G*u*nga? How shall I perform the funeral ablutions of these relatives? How shall I deliver them?" In such cogitations was his mind constantly engaged. While these ideas filled the mind of the king, thoroughly acquainted with sacred duties, there was born to him a most virtuous son, called Bh*u*gee-r*u*th*a*. The illustrious king Dw*i*leep*a* performed many sacrifices, and governed the kingdom for thirty thousand years! but, O chief of men, no way of obtaining the deliverance of his ancestors appearing, he, by a disease, discharged the debt of nature. Having installed his own son Bh*u*gee-r*u*th*a* in the kingdom, the lord of men departed to the paradise of *Indra*, through the merits of his own virtuous deeds.

भगीरथस्तु राजर्षिर्धार्म्मिको रघुनन्दन ।
अनपत्यो महाराजः प्रजाकामः स चाप्रजाः । 39 ॥
मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः ।
तपो दीर्घं समातिष्ठत् गोकर्णे रघुनन्दन । 40 ॥
ऊर्द्ध्वबाहुः पञ्चतपा ग्रीष्मे भूत्वा यतव्रतः ।
जलशायी च हेमन्ते वर्षास्वभ्रावकाशिकः । 41 ।
शीर्णपर्णकृताहारो यतात्मा यतमैथुनः ।
तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः । 42 ।

The pious, the royal sage, Bhugee-rutha, O son of Rughoo, was childless. Desirous of offspring, yet childless, the great monarch entrusted the kingdom to the care of his counsellors, and having his heart set on obtaining the descent of Gunga, engaged in a long course of sacred austerities upon the mountain Gokurna. With hands erected, he, O son of Rughoo, surrounded in the hot season with five fires,[1] according to the prescribed ordinance; in the cold season lying in water, and in the rainy season exposed to the descending clouds, feeding on fallen leaves, with his mind restrained, and his sensual feelings subdued, this valiant and great king, continued a thousand years in the

[1] One towards each of the cardinal points, and the sun over his head, towards which he was constantly looking.

अतीतानि महावाहो तस्य राज्ञो महात्मनः ।
सुप्रीतो भगवान् ब्रह्मा प्रजानां प्रभुरीश्वरः । 43 ॥
ततः सुरगणैः सार्द्धमुपागम्य पितामहः ।
भगीरथं महात्मानं तप्यमानमथाब्रवीत् । 44 ॥
भगीरथ महाराज प्रीतस्ते ऽहं जनाधिप ।
तपसा च सुतप्तेन वरं वरय सुव्रत । 45 ॥
तमुवाच महातेजाः सर्व्वलोकपितामहं ।
भगीरथो महावाहुः कृताञ्जलिपुटः स्थितः । 46 ॥
यदि मे भगवान् प्रीतो यद्यस्ति तपसः फलं ।
सगरस्यात्मजाः सर्व्वे मत्तः सलिलमाप्नुयुः । 47 ॥

practise of the most severe austerities. The magnanimous monarch of mighty arm, having finished this period, the divine Br*u*hma, the lord of creatures, the supreme governor, was highly pleased; and, with the gods, going near to the great Bh*u*gee-r*u*th*a*, employed in sacred austerities, he said, "O king Bh*u*gee-r*u*th*a*, sovereign of men, completely won by austerities, I am propitious. O performer of sacred vows, ask a blessing." The mighty, the illustrious Bh*u*gee-r*u*th*a*, with hands respectfully joined, replied to the sire of all, "O divine one, if thou art pleased with me, if the fruit of my austerities may be granted, let all the sons of S*u*g*u*r*a* obtain water for their funeral rites. The

गङ्गायाः सलिलक्लिन्ने भस्मन्येषां महात्मनां ।
स्वर्गं गच्छेयुरत्यन्तं सर्व्वे च प्रपितामहाः ॥ 48 ॥
देया च सन्ततिर्द्देव नावसीदेत्कुलं च नः ।
इक्ष्वाकूणां कुले देव एषामस्तु वरः परः ॥ 49 ॥
उक्तवाक्यन्तु राजानं सर्व्वलोकपितामहः ।
प्रत्युवाच शुभां वाणीं मधुरां मधुराक्षरां ॥ 50 ॥
मनोरथो महानेष भगीरथ महारथ ।
एवं भवतु भद्रन्ते इक्ष्वाकुकुलवर्द्धन ॥ 51 ॥
इयं हैमवती ज्येष्ठा गङ्गा हिमवतः सुता ।
तां वै धारयितुं राजन् हरस्तत्र नियुज्यतां ॥ 52 ॥

ashes of the great ones being wetted by the water of *Gu*nga, let all my ancestors ascend to the eternal heaven.[1] Let a child, O divine one, be granted to us, that our family become not extinct. O god, let this great blessing be granted to the family of *I*kshwak*oo*." The venerable sire of all replied to the king thus requesting, in the sweetest and most pleasing accents: "Bh*u*gee-r*u*th*a*, thou mighty charioteer, be this great wish of thine heart accomplished. Let prosperity attend thee, thou increaser of the family of *I*kshwak*oo*. Engage H*u*r*a*, O king, to receive (in her descent,) *Gu*nga, the eldest

1 The heaven from which there can be no fall.

गङ्गायाः पतनं राजन् पृथिवी न सहिष्यते ।
तां वै धारयितुं राजन्नान्यं पश्यामि शूलिनः । 53 ॥
तमेवमुक्त्वा राजानं गङ्गाञ्चाभाष्य लोककृत् ।
जगाम त्रिदिवं देवैः सर्व्वैः सह मरुद्गणैः । 54 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये बालकाण्डे भगीरथवरप्रदानं ॥

daughter of the mountain *Himuvut*. The earth, O king, cannot sustain the descent of Gunga, nor beside Shoolee [1] do I behold any one, O king, able to receive her. The creator, having thus replied to the king, and spoken to Gunga, returned to heaven with the *Muroots* and all the gods.

Thus far the thirty-fourth Section; describing the gift of the blessing to Bhugee-rutha.

[1] Shiva, from Shoola, the spear which he held.

प्रजापतौ गते तस्मिन् सो ऽङ्गुष्ठाग्रनिपीडितां ।
कृत्वा वसुमतीं राम सम्वत्सरमुपावसत् । 1 ॥
ऊर्द्ध्वबाहुर्निरालम्बो वायुभक्षो निराश्रयः ।
अचलः स्थाणुवन्नित्यं रात्रिन्दिवमतन्द्रितः । 2 ॥
अथ सम्वत्सरे पूर्णे सर्व्वलोकनमस्कृतः ।
उमापतिः पशुपती राजानमिदमब्रवीत् । 3 ॥
प्रीतस्ते ऽहं नरश्रेष्ठ करिष्यामि तव प्रियं ।
तमब्रवीन्नृपवरो गङ्गां धारय वै हर । 4 ॥

SECTION XXXV.

Pr*u*ja-put*i* being gone, Bh*u*gee-r*u*th*a*, O Ram*a*, with uplifted arm, without support, without a helper, immoveable as a dry tree, and feeding on air, remained day and night on the tip of his great toe, upon the afflicted earth. A full year having now elapsed, the husband of *O*oma, and the lord of animals, who is reverenced by all worlds, said to the king, "I am propitious to thee, O chief of men; I will accomplish thy utmost desire." To him the sovereign replied, "O H*u*r*a*, receive G*u*nga." Bh*u*rg*a*,[1] thus addressed, replied, "I

[1] Shiv*a*.

इत्युक्तो वचनं भर्गः करिष्यामि प्रियं तव ।
शिरसा धारयिष्यामि शैलराजसुतामहं । 5 ॥
ततो हिमवतः शृङ्गमधिरुह्य महेश्वरः ।
निपतेत्यब्रवीद्गङ्गामाभाष्याकाशगां नदीं । 6 ॥
ततो हैमवती ज्येष्ठा सर्व्वलोकनमस्कृता ।
उमापतेर्व्वचः श्रुत्वा गङ्गा क्रोधसमन्विता । 7 ॥
तदा सातिमहद्रूपं कृत्वा वेगञ्च दुःसहं ।
आकाशादपतद्राम शिवे शिवशिरस्युत । 8 ॥
अचिन्तयच्च सा देवी गङ्गा परमदुर्धरा ।
विशाम्यहं हि पातालं स्रोतसा गृह्य शङ्करं । 9 ॥

will perform thy desire; I will receive her on my head, the daughter of the mountain." M*u*heshw*u*r*a*, then, mounting on the summit of H*i*m*u*v*u*t, addressed G*u*ng*a*, the river flowing in the æther, saying, "Descend O G*u*nga." The eldest daughter of H*i*m*u*v*u*t, adored by the universe, having heard the words of the lord of *Oo*ma, was filled with anger, and assuming, O Ram*a*, a form of amazing size, with insupportable celerity, fell from the air upon the auspicious head of Sh*i*v*a*. The goddess G*u*nga, irresistible, thought within herself, I will bear down Sh*u*nk*u*r*a* with my stream, and enter Patal*a*." The divine H*u*r*a*,

तस्यावलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः ।
तिरोभावयितुं बुद्धिं चक्रे त्रिनयनस्तदा । 10 ॥
सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्द्धनि ।
हिमवत्प्रतिमे राम जटामण्डलगह्वरे । 11 ॥
सा कथञ्चिन्महीङ्गन्तुं नाशक्नोद्यत्नमास्थिता ।
नैव सा निर्गमं लेभे जटामण्डलमन्ततः । 12 ॥
तत्रैवाबभ्रमद्देवी सम्वत्सरगणान् बहून् ।
तामपश्यत् पुनस्तत्र तपः परममास्थितः । 13 ॥
स तेन तोषितश्चासीदत्यर्थं रघुनन्दन ।
विससर्ज ततो गङ्गां हरो बिन्दुसरं प्रति । 14 ॥

the three-eyed god was aware of her proud resolution, and being angry, determined to prevent her design. The purifier, fallen upon the sacred head of *Roodra*, was detained, O *Rama*, in the recesses of the orb of his *Juta*, resembling *Himuvut*, and was unable, by the greatest efforts to descend to the earth. From the borders of the orb of his *Juta*, the goddess could not obtain regress, but wandered there for many series of years. Thus situated, *Bhugeerutha* beheld her wandering there, and again engaged in severe austerities. With these austerities, O son of *Rughoo*, *Hura* being greatly pleased, discharged

तस्यां विसृज्यमानायां सप्तस्रोतांसि जज्ञिरे ।
ह्लादिनी पावनी चैव नलिनी च तथैव च ॥ 15 ॥
तिस्रः प्राचीन्दिशं जग्मुर्गङ्गाः शिवजलाः शुभाः ।
सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी ॥ 16 ॥
तिस्रश्चैता दिशं जग्मुः प्रतीचीन्तु शुभोदकाः ।
सप्तमी चान्वगात्तासां भगीरथमथानृपं ॥ 17 ॥
भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ।
प्रायादग्रे महातेजा गङ्गा तं चाप्यनुब्रजत् ॥ 18 ॥

Gunga towards the lake Vindoo. In her flowing forth seven streams were produced. Three of these streams,[1] beautiful, filled with water conveying happiness, Hladinee,[2] Pavunee,[3] and Nulinee,[4] directed their course eastward; while Soochukshoo,[5] Seeta,[6] and Sindhoo,[7] three pellucid mighty rivers flowed to the west. The seventh of these streams followed king Bhugeerutha. The royal sage, the illustrious Bhugee-rutha, seated on a resplendant car, led the way, while Gunga followed. Pouring down from the sky

1 Literally, "three Gungas." Wherever a part of Gunga flows, it is dignified with her name: thus the Hindoos say the Gunga of Pruyaga, &c.

2 The giver of joy. 3 The purifier. 4 Abounding with water. 5 Beautiful eyed. 6 White. 7 Probably the Indus.

गगणात् शङ्करशिरस्ततो धरणिमागता ।
व्यसर्पत जलन्तत्र तीव्रशब्दपुरस्कृतं ॥ 19 ॥
मत्स्यकच्छपसंघैश्च शिशुमारगणैस्तथा ।
पतद्भिः पतितैश्चैव व्यरोचत वसुन्धरा ॥ 20 ॥
ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा ।
व्यालोकयन्त ते तत्र गगणाद्गां गतान्तदा ॥ 21 ॥
विमानैर्नगराकारैर्हयैर्गजवरैस्तथा ।
पारिप्लवगताश्चापि देवतास्तत्र विस्मिताः ॥ 22 ॥
तदद्भुतमिमं लोके गङ्गावतरमुत्तमं ।
दिदृक्षवो देवगणाः समीयुरमितौजसः ॥ 23 ॥

upon the head of *Shunkura*, and afterward upon the earth, her streams rolled along with a clear shrill sound. The earth was willingly chosen by the falling fishes, the turtles, the porpoises, and the birds. The royal sages, the *Gundhurvas*, the *Yukshas*, and the *Siddhas* beheld her falling from the æther to the earth; yea the gods, immeasureable in power, filled with surprize, came thither with chariots resembling a city, horses, and elephants, and litters, desirous of seeing the wonderful, and unparalleled descent of *Gunga* into the world. Irradiated by the descending gods, and the splendor

संपतद्भिः सुरगणैस्तेषाञ्चाभरणौजसा ।
शतादित्यमिवाभाति गगनं गततोयदं । 24 ॥
शिशुमारोरगगणैर्मीनैरपि च चञ्चलैः ।
विद्युद्भिरिव विक्षिप्तैराकाशमभवत्तदा । 25 ॥
पाण्डरैः सलिलोत्पीडैः कीर्य्यमाणैः सहस्रधा ।
शारदाभ्रैरिवाकीर्णं गगनं हंससंप्लवैः । 26 ॥
क्वचिद्द्रुततरं याति कुटिलं क्वचिदायतं ।
विनतं क्वचिदुद्भूतं क्वचिद्याति शनैःशनैः । 27 ॥
सलिलेनैव सलिलं क्वचिदभ्याहतं पुनः ।
मुहुरूर्द्ध्वपथं गत्वा पपात वसुधां पुनः । 28 ॥

of their ornaments, the cloudless atmosphere shone with the splendor of an hundred suns, while by the uneasy porpoises, the serpents, and the fishes, the air was coruscated as with lightnings. Through the white foam of the waters, spreading in a thousand directions, and the flights of water fowl, the atmosphere appeared filled with autumnal clouds. The water, pure from defilement, falling from the head of Sh*unk*u*ra*, and thence to the earth, ran in some places with a rapid stream, in others in a tortuous current; here widely spreading, there descending into caverns, and again spouting upward; in

तच्छङ्करसिरोभ्रष्टं भ्रष्टं भूमितले पुनः ।
व्यरोचत तदा तोयं निर्म्मलं गतकल्मषं ॥ 29 ॥
तत्रर्षिगणगन्धर्व्वा वसुधातलवासिनः ।
भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः ॥ 30 ॥
शापात्प्रपतिता ये च गगणाद्वसुधातलं ।
कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः ॥ 31 ॥
धूतपापाः पुनस्तेन तोयेनाथ शुभान्विताः ।
पुनराकाशमाविश्य स्वर्लोकान् प्रतिपेदिरे ॥ 32 ॥
मुमुदे मुदितो लोकस्तेन तोयेन भास्वता ।
कृताभिषेको गङ्गायां बभूव गतकल्मषः ॥ 33 ॥

some places it moved slowly, stream uniting with stream, while repelled in others, it rose upwards, and again fell to the earth. Knowing its purity, the sages, the *Gundhurvas*, and the inhabitants of the earth, touched the water, fallen from the body of *Bhuva*.[1] Those who, through a curse, had fallen from heaven to earth, having performed ablution in this stream, became free from sin. Cleansed from sin by this water, and restored to happiness, they entered the sky, and returned again to heaven. By this illustrious stream was the world rejoiced; and by performing ablution in *Gunga*, became free from impurity.

[1] *Shiva*, the existant.

भगीरथो हि राजर्षिर्दिव्यं स्यन्दनमास्थितः ।
प्रायादग्रे महातेजास्तं गङ्गा पृष्ठतोऽन्वगात् । 34 ॥
देवाः सर्षिगणाः सर्व्वे दैत्यदानवराक्षसाः ।
गन्धर्व्वयक्षप्रवराः सकिन्नरमहोरगाः । 35 ॥
सर्व्वाश्चाप्सरसो राम भगीरथरथानुगाः ।
गङ्गामन्वगमन् प्रीताः सर्व्वे जलचराश्च ये । 36 ॥
यतो भगीरथो राजा ततो गङ्गा यशस्विनी ।
जगाम सरितां श्रेष्ठा सर्व्वपापप्रणाशिनी । 37 ॥
ततो हि यजमानस्य जह्नोरद्भुतकर्म्मणः ।
गङ्गा संप्लावयामास यज्ञवाटं महात्मनः । 38 ॥

The royal sage Bh*u*gee-r*u*th*a*, full of energy, went before, seated on his resplendent car, while G*u*nga followed after. The gods, O Ram*a*, with the sages, the Dity*a*s, the Dan*u*v*a*s, the Raksh*u*ses, the chief G*u*ndh*u*rv*a*s, and Y*u*ksh*a*s, with the K*i*nn*u*r*a*s, the chief serpents, and all the *U*ps*u*r*a*s, together with the aquatic animals, following the chariot of Bh*u*gee-r*u*th*a*, attended G*u*ng*a*. Whither king Bh*u*gee-r*u*th*a* went thither went the renowned G*u*ng*a*, the chief of streams, the destroyer of all sin.

After this, G*u*nga in her course inundated the sacrificial ground of the

तस्यावलेपनं ज्ञात्वा क्रुद्धो जह्नुश्च राघव ।
अपिबत्तु जलं सर्व्वं गङ्गायाः परमाद्भुतं । 39 ॥
ततो देवाः सगन्धर्व्वा ऋषयश्च सुविस्मिताः ।
पूजयन्ति महात्मानं जह्नुं पुरुषसत्तमं । 40 ॥
गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः ।
ततस्तुष्टो महातेजाः श्रोत्राभ्यामसृजत्प्रभुः । 41 ॥
विसृज्य गङ्गां राजेन्द्रं ज्ञात्वा प्राप्तं भगीरथं ।
पूजयित्वा यथान्यायं यज्ञवाटमुपागमत् । 42 ॥
तस्माज्जह्नुसुता गङ्गा प्रोच्यते जाह्नवीति च ।
जगाम च पुनर्गङ्गा भगीरथरथानुगा । 43 ॥

great *Juhnoo*, of astonishing deeds, who was then offering sacrifice. *Juhnoo*, O Ragh*uva*, perceiving her pride, enraged, drank up the whole of the water of G*u*nga: a most astonishing deed! At this the gods, the G*u*ndh*urvas*, and the sages, exceedingly surprized, adored the great J*uhnoo*, the most excellent of men, and named G*u*nga the daughter of this great sage. The illustrious chief of men, pleased, discharged G*u*nga from his ears. Having liberated her, he, recognizing the great Bh*u*gee-r*utha*, the chief of kings, then present, duly honoured him, and returned to the place of sacrifice. From this did G*u*nga, the daughter of J*uhnoo*, obtain the name Jahn*u*vee.

सागरञ्चापि संप्राप्ता सा सरित्प्रवरा तदा ।
रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्म्मणः । 44 ॥
भगीरथो ऽपि राजर्षिर्गङ्गामादाय यत्नतः ।
पितामहान् भस्मकृतानपश्यद्गतचेतनः । 45 ॥
अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमं ।
प्लावयत् धूतपाप्मानः स्वर्गं प्राप्ता रघूत्तम । 46 ॥
स गत्वा सागरं राजा गङ्गयानुगतस्तदा ।
प्रविवेश तलं भूमेर्यत्र ते भस्मसात्कृताः । 47 ॥
भस्मन्यथाप्लुते राम गङ्गायाः सलिलेन वै ।
सर्व्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत् । 48 ॥

G*u*nga now went forward again, following the chariot of Bh*u*gee-r*u*th*a*. Having reached the sea, the chief of streams proceeded to Patal*a*, to accomplish the work of Bh*u*gee-r*u*th*a*. The wise and royal sage, having with great labour conducted G*u*nga thither, there beheld his ancestors, reduced to ashes. Then, O chief of R*u*ghoo's race, that heap of ashes, bathed by the excellent waters of G*u*nga, and purified from sin, the sons of the king obtained heaven. Having arrived at the sea the king, followed by G*u*nga, entered the subterraneous regions, where lay the sacred ashes. After these, O Ram*a*, had been laved by the water of G*u*ng*a*, Br*u*hma, the lord of all, thus addressed the king: "O chief of men, thy predecessors, the sixty thousand

तारिता नरशार्द्दूल त्वया पूर्व्वपितामहाः ।
षष्टिं पुत्त्रसहस्राणि सगरस्य महात्मनः । 49 ॥
अक्षयः सगरस्यायं नाम्ना ख्यातो महोदधिः ।
व्यक्तं सागर इत्येव ख्यातिं लोके गमिष्यति । 50 ॥
सागरस्य जलं लोके यावत् स्थास्यति पार्थिव ।
सगरस्यात्मजाः सर्व्वे दिवि स्थास्यन्ति देववत् । 51 ॥
इयञ्च दुहिता ज्येष्ठा तव गङ्गा भविष्यति ।
भागीरथीति विख्याता त्रिषु लोकेषु भूपते । 52 ॥
गङ्गेति गमनाद्भूमेः ख्याता भागीरथीति च ।
भविष्यति सरिच्छ्रेष्ठा लोके त्रिपथगेति च । 53 ॥

sons of the great S*ugura*, are all delivered by thee: and the great and perennial receptacle of water, called by S*ugura*'s name, shall henceforth be universally known by the appellation of Sag*ura*.[1] As long, O king, as the waters of the sea continue in the earth, so long shall the sons of S*ugura* remain in heaven, in all the splendor of gods. This G*u*nga, O king, shall be thy eldest daughter, known throughout the three worlds (by the name) Bhagee-*ru*-thee; and because she passed through the earth, the chief of rivers shall be called G*u*nga[2] throughout the universe. (She shall also be) called Tri*putha*-ga on account of her proceeding forward in three different directions, water-

[1] Sag*ura* is one of the most common names for the sea which the H*i*ndoos have.

[2] From the root G*u*m, signifying motion.

त्रिपथगेति नामास्यास्त्रिमार्गगमनादिदं ।
त्रीन् लोकान् प्लावयन्त्या वै सुरर्षिभिरुदाहृतं । 54 ॥
द्वितीयञ्चापि गङ्गेति गां गताया विशाम्पते ।
भागीरथीति चाप्येतत् तृतीयन्नाम सुव्रत । 55 ॥
त्वत्प्रीत्या च भविष्यन्ति मत्प्रीत्या च विचक्षण ।
यावत्तु भुवि गङ्गेति भविष्यति महानदी । 56 ॥
तावत्त्वाद्यया कीर्त्तिर्लोकेषु विचरिष्यति ।
पितामहानां सर्व्वेषां त्वमत्र मनुजाधिप । 57 ॥
कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय ।
पूर्व्वकेण हि ते राजंस्तेनातियशसा तदा । 58 ॥

ing the three worlds. Thus is she named by the gods and the sages: she is called G*u*nga, O sovereign of the Vashy*as*, on account of her flowing through Gang;[1] and her third name, O thou observer of vows, is Bhagee-r*u*thee. O accomplished one, through affection to thee, and regard to me, these names will remain: as long as G*u*nga, the great river, shall remain in the world, so long shall thy deathless fame live throughout the universe. O lord of men, O king, perform here the funeral rites of all thine ancestors. Relinquish thy vows,[2] O king. This devout wish of theirs was not obtained by thine ancestors

[1] The Earth.

[2] The end of thy vows is accomplished, therefore now relinquish thy vows of being an ascetic.

धर्मिणां प्रवरेणाथ नैष प्राप्तो मनोरथः ।
तथैवांशुमता वत्स लोकेऽप्रतिमतेजसा । 59 ॥
गङ्गां प्रार्थयमानेन न प्राप्तः काम एव हि ।
राजर्षिणा गुणवता महर्षिसमतेजसा । 60 ॥
मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च ।
दिलीपेन महाभाग तव पित्रातितेजसा । 61 ॥
पुनर्न शकितं तेन गङ्गां प्रार्थयतानघ ।
सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ । 62 ॥
प्राप्नोषि परमं लोके यशः परमसम्मतं ।
तच्च गङ्गावतरणं त्वया कृतमरिन्दम । 63 ॥

highly renowned, chief among the pious; not by *Ungshooman*, unparalleled in the universe, so earnestly desiring the descent of G*u*nga, O beloved one, was this object of desire obtained. Nor, O possessor of prosperity, O sinless one, could she be (obtained) by thine illustrious father Dw*i*leep*a*, the Raj*urshi* eminently accomplished, whose energy was equal to that of a M*u*h*u*rshi, [1] and who, established in all the virtues of the Ksh*utras*, in sacred austerities equalled myself. This great design has been fully accomplished by thee, O chief of men; thy fame, the blessing so much desired, will spread throughout the world. O subduer of enemies, this descent of G*u*nga has been

[1] See note, page 100.

अनेन भगवान् प्राप्तो धर्म्मस्यायतनं महत् ।
प्लावयस्व त्वमात्मानं नरोत्तम सदोचिते । 64 ॥
सलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव ।
पितामहानां सर्व्वेषां कुरुष्व सलिलक्रियां । 65 ॥
स्वस्ति तेऽस्तु गमिष्यामि स्वर्लोकं नरपुङ्गव ।
इत्येवमुक्त्वा देवेशः सर्व्वलोकपितामहः । 66 ॥
यथागतं तथागच्छद्देवलोकं महायशाः ।
भगीरथस्तु राजर्षिः कृत्वा तेषां जलक्रियां । 67 ॥
यथाक्रमं यथान्यायं सागराणां महायशाः ।
कृतोदकः शुची राजा स्वपुरं प्रविवेश ह । 68 ॥

effected by thee. This *Gunga* is the great abode of virtue: by this deed thou art become possessed of the divinity itself. In this stream constantly bathe thyself, O chief of men; purified, O most excellent of mortals, be a partaker of the fruit of holiness; perform the funeral ceremonies of all thy ancestors. May blessings attend thee, O chief of men: I return to heaven." The renowned one, the sovereign of the gods, the sire of the universe, having thus spoken, returned to heaven.

King *Bhugee-rutha*, the royal sage, having performed the funeral ceremonies of the descendants of *Sugura*, in proper order of succession, according to

समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह ।
प्रमुमोद च लोकस्तं नृपमासाद्य राघव । 69 ॥
नष्टशोकः समृद्धार्थो बभूव विगतज्वरः ।
एष ते राम गङ्गाया विस्तरो ऽभिहितो मया । 70 ॥
स्वस्ति प्राप्नुहि भद्रन्ते सन्ध्याकालो ऽतिवर्त्तते ।
धन्यं यशस्यमायुष्यं पुत्त्र्यं स्वर्ग्यमथापि च । 71 ॥
यः श्रावयति विप्रेषु क्षत्त्रियेष्वितरेषु च ।
प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च ।
इदमाख्यानमायुष्यं गङ्गावतरणं शुभं । 72 ॥

the ordinance; the renowned one, having also, O chief of men, performed the customary ceremonies, and purified himself, returned to his own city, where he governed the kingdom. Having (again), O Raghuva, possessed of abundant wealth, obtained their king, his people rejoiced; their sorrow was completely removed; they increased in wealth and prosperity, and were freed from disease.

Thus, O Rama, has the story of Gunga been related at large by me. May prosperity attend thee; may every good be thine. The evening is fast receding. He who causes this relation, securing wealth, fame, longevity, posterity, and heaven, to be heard among the brahmans, the Kshutriyas, or the other tribes of men, his ancestors rejoice, and to him are the gods propitious: and he who

यः शृणोति च काकुत्स्थ सर्व्वान् कामानवाप्नुयात् ।
सर्व्वे पापाः प्रणश्यन्ति आयुः कीर्त्तिश्च वर्द्धते । 73 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे गङ्गावतरणं ।

hears this admirable story of the descent of G*u*nga, ensuring long life, shall obtain, O Kak*ootstha*, all the wishes of his heart. All his sins shall be destroyed, and his life and fame be abundantly prolonged.

End of the thirty-fifth Section, describing the descent of G*u*nga.

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः ।
विस्मयं परमं गत्वा प्रोवाचेदं वचस्तदा । 1 ॥
अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया ।
गङ्गावतरणं पुण्यं सागरस्यापि पूरणं । 2 ॥
क्षणभूतेव सा रात्रिः संवृत्तेयं परन्तप ।
इमां चिन्तयतः सर्व्वां निखिलेन कथान्तव । 3 ॥
तस्य सा शर्व्वरी सर्व्वा मम सौमित्रिणा सह ।
जगाम चिन्तयानस्य विश्वामित्रकथां शुभां । 4 ॥

SECTION XXXVI.

Having heard the words of Vishwa-*mitra*, Raghu*va* with Lukshm*una*, full of astonishment, thus replied, "O brahman, most astonishing is this admirable story related by thee, of the sacred descent of G*u*nga and the filling of the sea with water.[1] To me, revolving in mind these thy words, O thou eminent in sacred austerities, this night has appeared but an instant. By me and Soum*itri* has this whole night been spent in reflecting on the excellent words of Vishwa-*mitra*." The clear dawn of the morning now

1 The sea, though dug before the descent of G*u*nga, is by the H*in*doos supposed to have been empty of water.

ततः प्रभाते विमले विश्वामित्रं तपोधनं ।
उवाच राघवो वाक्यं कृताह्निकमरिन्दमः । 5 ॥
गता भगवती रात्रिः श्रोतव्यं परमाद्भुतं ।
तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीं । 6 ॥
नौरेषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्म्मणां ।
भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता । 7 ॥
तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः ।
सन्तारं कारयामास सर्षिसंघस्य कौशिकः । 8 ॥
उत्तरं तीरमासाद्य ततः स मुनिपुङ्गवः ।
अपश्यत्तत्र निरतांस्तापसान्नियतव्रतान् । 9 ॥

appearing, Rag*huva*, the subduer of enemies, again said to V*i*shwa-m*itra*, rich in sacred austerities, who had already performed his morning devotions, "This divine night has passed in conversation wonderful to be heard; let us cross the chief of streams, the pure river Tr*i*put*ha*-ga. This boat, the gentle conveyance of the sages employed in holy deeds, the sages knowing thee, the divine one, to be here, have speedily brought." Hearing these words of the great Rag*huva*, the son of *Kooshika* caused the company of sages to be wafted over.

Arrived on the north side, the chief of sages beheld there the ascetics incessantly devoted to the fulfilment of their sacred vows, and paying them the

स तान् संपूज्य विधिवज्जगाम सहराघवः ।
विशालस्य पुरीं रम्यां दिव्यां स्वर्गपुरीमिव । 10 ॥
तत्र रामो महाबुद्धिर्विश्वामित्रमिदं तदा ।
पप्रच्छ प्राञ्जलिर्भूत्वा वैशालीं प्राप्यतां पुरीं । 11 ॥
कतमो राजवंशो ऽयं विशालायां महामुने ।
श्रोतुमिच्छामि भद्रन्ते परं कौतूहलं हि मे । 12 ॥
तस्य तद्वचनं श्रुत्वा रामस्य मुनिपुङ्गवः ।
आख्यातुं तत्समारेभे विशालस्य पुरातनं । 13 ॥
श्रूयतां राम शक्रस्य कथां कथयतः शुभां ।
अस्मिन्देशे तु यद्वृत्तं शृणु तत्त्वेन राघव । 14 ॥

customary honours, departed with Raghu*va* to the pleasant city of V*i*shal*a*, resembling the divine abode of the gods. Arrived at the city, built by V*i*shal*a*, Ram*a*, profound in understanding, with hands respectfully joined, addressed V*i*shwa-m*i*tr*a*, "O great sage, what royal and august family is there in V*i*shal*a*? I desire to hear; prosperity attend thee; (in hearing these things) I feel high enjcyment." At these words of Ram*a*, the chief of sages began to relate the ancient affairs of V*i*shal*a* (saying) "Attend, O Ram*a*, to me relating the admirable story of Shukr*a*. O Raghu*va*, hear the things which formerly happened in this country:

पूर्व्वं कृतयुगे राम दितेः पुत्रा महाबलाः ।
अदितेश्च महाभागा वीर्य्यवन्तः सुधार्म्मिकाः ॥ 15 ॥
भ्रातरः स्पर्द्धिनः पुत्राः कश्यपस्य महात्मनः ।
मातृस्वसेयाः सापत्न्याः परस्परजिगीषवः ॥ 16 ॥
ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनां ।
अमरा विज्वराश्चैव कथं स्यामो निरामयाः ॥ 17 ॥
तेषां चिन्तयतां तत्र बुद्धिरासीत्सुनिश्चिता ।
क्षीरोदसागरं सर्व्वे मथ्नीमः सहिता वयं ॥ 18 ॥
नानौषधीः समाहृत्य प्रक्षिप्य च ततस्ततः ।
यदत्रोत्पत्स्यते सारं तत्पास्यामस्ततो वयं ॥ 19 ॥

"Formerly, O Ram*a*, in the S*u*ty*a* Yoog*a*, the mighty sons of D*i*t*i*, and those of *Uditi*, prosperous, puissant, and truly virtuous, sons of the great K*u*shy*upa*, and respectively the children of sisters, who were wives of the same husband, these brethren, mutually eager for supremacy, haughtily contemned each other. Upon this, O chief of men, a thought arose in the minds of these great ones, How may we become immortal, incorruptible, and free from disease? Thus reflecting, they formed a resolution, 'Bringing a variety of medicines, and throwing them here and there, we all will unitedly churn the sea Ksheerod*a*.[1] The quintessence which will be produced we will

[1] The ocean of milk.

तेनाजरामरा लोके भविष्यामो गतज्वराः ।
तेजोवीर्य्यबलोपेताः कान्तिद्युतिसमन्विताः । 20 ॥
इति ते निश्चयं कृत्वा ममन्थुर्वरुणालयं ।
मन्थानं मन्दरं कृत्वा योक्त्रं कृत्वा च वासुकिं । 21 ॥
अथ वर्षसहस्रेण योक्त्रसर्पशिरांसि च ।
वमन्तो ऽतिविषं तत्र ददंशुर्दशनैः शिलाः । 22 ॥
उत्पपाताग्निसंकाशं हालाहलमहाविषं ।
तेन दग्धं जगत्सर्व्वं सदेवासुरमानुषं । 23 ॥

then drink. Thus shall we become immortal, incorruptible, free from disease, possessed of vigour, and might, and be clothed in refulgence and glory.

"Having thus determined, making *Mundura* the churning staff, and *Vasooki* the agitating rope, they churned the sea, the residence of *Vuroona*, for a thousand years, the heads of the serpent, the agitating rope, meanwhile biting the rock vomited dreadful poison. By this was produced a fiery and most poisonous venom, which inflamed the whole world, together with the gods, the infernals, and men. Seeking an asylum, the gods repaired to the great deity

अथ देवा महादेवं शंकरं शरणार्थिनः ।
जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः ॥ 24 ॥
एवमुक्तस्ततो देवैर्देवदेवेश्वरः प्रभुः ।
प्रादुरासीत्ततोऽत्रैव शङ्खचक्रधरो हरिः ॥ 25 ॥
उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः ।
दैवतैर्म्मथ्यमाने तु यत्पूर्वं समुपस्थितं ॥ 26 ॥
तत्त्वदीयं सुरश्रेष्ठ सुराणामग्रजो हि यत् ।
अग्रपूजामिह स्थित्वा गृहाणेदं विषं प्रभो ॥ 27 ॥
इत्युक्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत ।
देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यन्तु शार्ङ्गिणः ॥ 28 ॥

Shunkura, the lord of beasts, even to *Roodra*; and crying 'Save! save!' stood before him. The divine one, the sovereign of the gods, the lord of all, thus addressed by the gods, rendered himself visible. *Huri* also, possessor of the conch and the discus, appeared there, and, smiling, thus addressed *Roodra*, lord of the trident,[1] 'O chief of gods, whatever is first produced in this sea, now churned by the gods, belongs to thee; for thou art the first born among the gods. O chief one, receive the first tribute placed here; (receive) this venom.' Having said this, the lord of the celestials disappeared. At these words of Sharngin, *Huri*, beholding the terror of the gods, received the

[1] "Trident." *Trisoola* or threeforked weapon. This is part of the insignia by which *Shiva* is often described.

हालाहलं विषं घोरं संजग्राहामृतोपमं ।
देवान्विसृज्य देवेशो जगाम भगवान् हरः । 29 ॥
ततो देवासुराः सर्व्वे ममन्थू रघुनन्दन ।
प्रविवेशाथ पातालं मन्थानः पर्व्वतोत्तमः । 30 ॥
ततो देवाः सगन्धर्व्वास्तुष्टुवुर्मधुसूदनं ।
त्वं गतिः सर्व्वभूतानां विशेषेण दिवौकसां । 31 ॥
पालयास्मान्महाबाहो गिरिमुद्धर्त्तुमर्हसि ।
इति श्रुत्वा हृषीकेशः कामठं रूपमास्थितः । 32 ॥

dreadful poison, as though it had been *Umrita*. The sovereign of the gods, the divine H*ura*, having dismissed the celestials, departed.

"After this, O son of R*u*gh*oo*, the gods, and the *Usooras* churned again, and the churning staff, the mighty mountain, penetrated even to Patal*a*. Upon this the gods, with the G*u*ndh*u*rv*as*, praised[1] the destroyer of M*u*dh*oo*: "Thou art the asylum of all creatures, the peculiar asylum of the celestial tribes: preserve us, O thou of mighty arm. Thou alone art able to raise up the mountain." Hearing this, Hr*i*sheekesh*a*[2] assumed the form of a tortoise, and re-

[1] This is exactly in the Hindoo mode: whenever a person of this nation wishes to obtain a favour, if he be permitted, he will begin by egregiously flattering the person on whom he hopes to prevail.

[2] A name of *Vishnoo*. From Hr*i*sheek*a* and Eesh*a*. Hrisheek*a* is a term used to denote the ten organs of the body, five of action and five of perception; among the latter of which is reckoned the mind. Eesh*a* denotes lord or governor.

पर्व्वतं पृष्ठतः कृत्वा शिश्ये तत्रोदधौ हरिः ।
पर्व्वताग्रन्तु लोकात्मा हस्तेनाक्रम्य केशवः । 33 ॥
देवानां मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः ।
अथ वर्षसहस्रेण आयुर्वेदमयः पुमान् । 34 ॥
उदतिष्ठत्सुधर्म्मात्मा सदण्डः सकमण्डलुः ।
अथ धन्वन्तरिर्नाम अप्सराश्च सुवर्च्चसः । 35 ॥
अप्सु निर्म्मथनादेव रसात्तस्माद्वरस्त्रियः ।
उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन् । 36 ॥

ceiving the mountain on his back, the divine *Huri* [1] lay down in the sea; Keshuva,[2] the spirit of the universe, with his hand taking hold of the peak of the mountain Poorooshottuma [3] now churned the sea, standing in the midst of the gods. In a thousand years' churning arose, with his staff and Kumunduloo the sacred personage Dhunnunturi, filled with the science of medicine, Afterwards were produced the resplendent *Upsuras*. Produced by the churning in the waters (*Upsoo*), and from [4] Rusa, these beautiful damsels were

[1] *Huri*, another name of Vishnoo.

[2] Keshuva, another name of Vishnoo; which name, according to the pundits, is composed of *ka*, Brumha; eesha, Shiva, and *va*, Vishnoo.

[3] Another name of Vishnoo, composed of Pooroosha a male, and Oottuma chief or excellent.

[4] *Up* means water, the 7th case plural of which is *Upsoo*, from which, and from Rusa, the sensation of taste, is formed the term *Upsurus*.

षष्ठिः कोट्यो ऽभवन्तासामप्सराणां सुवर्च्चसां ।
दिव्यानां दिव्यरूपाणां दिव्याभरणवाससां । 37 ॥
रूपयौवनमाधुर्य्यगुणाढ्यानां रघूत्तम ।
असंख्येया बभूवुश्च यास्तासां परिचारिकाः । 38 ॥
न ताः स्म प्रतिगृह्णन्ति सर्व्वे ते देवदानवाः ।
अप्रतिग्रहणात्ताश्च सर्व्वाः साधारणीकृताः । 39 ॥
वरुणस्य ततः कन्या वारुणी रघुनन्दन ।
उत्पपात रसात्तस्मान्मार्गमाणा परिग्रहं । 40 ॥
दितेः पुत्त्रा न तां राम जगृहुर्वरुणात्मजां ।
अदितेस्तु सुता वीर जगृहुस्तामनिन्दितां । 41 ॥

called *Upsuras*. Six hundred millions, O chief of men, were the number of these resplendent and divine *Upsuras*, of celestial form, adorned with glorious ornaments, and endowed with beauty, youth, sweetness, and every grace, O most excellent of *Rughoo's* race: their female attendants were innumerable. (Not having undergone the legal purification,) none of the gods or the *Danuvas* received these damsels in marriage; hence they all remained without a lord.

"After this, O son of *Rughoo*, was produced, the daughter of *Vuroona*, Varoonee,[1] seeking for acceptance. The sons of *Diti*, O Rama, did not

[1] Spirituous liquors.

असुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः ।
हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात्सुराः । 42 ॥
उच्चैःश्रवा हयः श्रेष्ठो मणिरत्नञ्च कौस्तुभं ।
उदतिष्ठन्नरश्रेष्ठ सोमदेवस्तथैव च । 43 ॥
तुरगं देवराजाय कौस्तुभं केशवाय च ।
धन्वन्तरिर्म्महातेजा लोकरक्षणतत्परः । 44 ॥
आयुर्व्वेदमयो राम तथा साधारणः स्मृतः ।
सुरासुराश्च गन्धर्व्वाः क्षोभयामासुरम्बुधिं । 45 ॥

receive the daughter of *Vuroona*; upon which, O hero, the sons of *Uditi* accepted the inestimable damsel. On this account therefore are the descendants of D*iti* called *Usooras*,[1] while the descenda nts of *Uditi*, are termed *Sooras*.[2] By the reception of Var*oo*nee the glad S*ooras* were filled with pleasure. After this, O chief of men, came up *Oo*chishr*u*va, the chief of horses, and the chief of jewels Koust*oo*bh*a*, and the god Som*a*.[3] To the sovereign of the gods [4] was the horse presented, and to Kesh*uva* the jewel Koust*oo*bh*a*. Formed

[1] *Usoora*, rejecting spirituous liquors. S*oora*, means any fermented liquor.

[2] S*ooras*, or those drinking spirituous liquors.

[3] The moon, in mythology Som*a*, ch*u*ndr*a*. &c.

[4] *Indra*.

ततो दीर्घेण कालेन चोत्पन्ना कमलालया ।
अतीव रूपसंपन्ना प्रथमे वयसि स्थिता । 46 ॥
सर्व्वाभरणपूर्णाङ्गी सर्व्वलक्षणलक्षिता ।
मुकुटाङ्गदचित्राङ्गी नीलकुञ्चितमूर्द्धजा । 47 ॥
तप्तहाटकसंकाशा मुक्ताभरणभूषिता ।
चतुर्भुजा महादेवी पद्महस्ता वरानना । 48 ॥
सा च देवी ततोत्पन्ना पद्मा श्रीर्लोकपूजिता ।
सा पद्मा पद्मनाभस्य ययौ वक्षस्थलं हरेः । 49 ॥

of the science of medicine, the illustrious Dh*unnunturi*, eminent in the preservation of the universe, remained for the use of all.

The gods, the *Usooras*, and the G*undhurvas*, again agitating the sea, after a long time appeared the great goddess inhabiting the lotos, clothed with superlative beauty, in the first bloom of youth, covered with ornaments, and bearing every (auspicious) sign, adorned with a crown, with bracelets on her arm, her jetty locks flowing in ringlets, and her body which resembled burning gold adorned with ornaments of pearls. This great goddess appeared with four arms, holding a lotos in her hand, her countenance incomparable in beauty. Thus was produced, the goddess P*u*dma,[1] or Shree,[2] adored by the whole universe, P*u*dma, by name. She took up her abode in the bosom of P*u*dma-nabh*a*, even of H*uri*.

[1] The water-lily. [2] Prosperity.

उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमं ।
अथ तस्य कृते राम महानासीत्कुलक्षयः । 50 ॥
अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन् ।
एकतामगमन् सर्व्वे असुरा राक्षसैः सह । 51 ॥
युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनं ।
यदा क्षयं गतं सर्व्वं तदा विष्णुर्महाबलः । 52 ॥
अमृतं सोऽहरत्तूर्णं मायामास्थाय मोहिनीं ।
ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमं । 53 ॥

Afterward, O chief of men, was produced the excellent *Umrita*, upon which ensued, O Ram*a*, a tremendous slaughter in these two families. The sons of *Uditi* fought with the sons of D*iti*. All the *Usooras* with the Rakshuses coming together, O hero, there was a dreadful combat astonishing to the universe. When all were exhausted, V*ishnoo* the mighty, assuming, by illusion, the form of a captivating damsel, speedily stole the *Umrita*. The *Usooras* having gone into the presence of the imperishable V*ishnoo*, the chief of beings, were crushed in the fight, by the mighty V*ishnoo*, the

संपिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना ।
अदितेरात्मजा वीरा दितेः पुत्रान्निजघ्निरे । 54 ॥
अस्मिन् घोरे महायुद्धे दैतेयादित्ययोर्भृशं ।
निहत्य दितिपुत्रांस्तु राज्यं प्राप्य पुरन्दरः ।
शशास मुदितो लोकान् सर्षिसंघान् सचारणान् । 55 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते ऽमृतोत्पत्तिः ।

pervader of all: thus by the heroic sons of *Uditi* were the sons of *Diti* slain. In this most dreadful conflict between the Diteyas and the celestials, the former being subdued, *Poorundura* received the kingdom, and with joyful mind governed the universe, with the sages, and the Charunas.

Thus far the thirty-sixth Section, describing the production of the *Umrita*.

हतपुत्रा ततो देवैर्दितिः परमदुःखिता ।
मारीचं कश्यपं नाम भर्त्तारमिदमब्रवीत् । 1 ॥
हतपुत्रास्मि भगवन् पुत्रैः शक्रादिभिस्तव ।
शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोर्जितं । 2 ॥
साहन्तपश्चरिष्यामि गर्भमाधातुमर्हसि ।
तत्र मे शक्रहन्तारं पुत्रन्त्वं जनयिष्यसि । 3 ॥
तस्यास्तद्वचनं श्रुत्वा मारीचः कश्यपस्तदा ।
इत्युवाच महातेजा दितिं परमदुःखितां । 4 ॥

SECTION XXXVII.

Thus bereft of her children by the gods, the goddess *Diti*, full of distress, addressed her husband *Kushyupa*, the son of *Mureecha*, "O divine one, by *Indra* and the rest of thy sons, am I bereft of children. I desire an *Indra*-destroying son, the fruit of long austerities. Those austerities will I perform; but to bestow conception is thine; this obtained, I shall produce a son capable of destroying *Indra*." The son of Mareech*a*, the illustrous *Kushyupa*, hearing her words, replied to the deeply afflicted *Diti*, "Be this blessing

एवं भवतु भद्रन्ते शुचिर्भव तपोधने ।
जनयिष्यसि पुत्रं त्वं शक्रहन्तारमीप्सितं । 5 ॥
पूर्णं वर्षसहस्रन्त्वं शुचिर्यदि भविष्यसि ।
पुत्रं त्वं शक्रहन्तारं मत्तो वै जनयिष्यसि । 6 ॥
एवमुक्त्वा महातेजाः पाणिना सममार्ज्जतां ।
संस्पृश्य चोक्त्वा स्वस्तीति जगाम तपसे मुनिः । 7 ॥
गते तस्मिन्नृघुश्रेष्ठ दितिः परमहर्षिता ।
उदकप्रस्रवणे देशे तप आतिष्ठदुत्तमं । 8 ॥
चरन्त्यास्तु तपस्तस्याः परां सन्नतिमास्थितः ।
परिचर्य्यां स्वयं शक्रश्चकारोपेत्य तत्परः । 9 ॥

thine; peace be to thee, remain pure, O devout one, and thou shalt bear the desired son, capable of destroying *Indra*. Continuing pure for a full thousand years, through me shalt thou conceive an *Indra*-destroying son." Having thus spoken, the energetic sage gently stroked her with his hand. After touching her, and saying "Happiness attend thee," he departed to practise austerities. He being gone, O chief of *Rughoo's* race, *Diti* full of joy, remained performing sacred austerities near a stream of flowing water.

Shukra himself now coming, he, thoroughly versed in delusion, stood near her engaged in sacred austerities, and attending her, *Poorundura* carefully

समित्कुशं फलं मूलं पुष्पमग्निस्तथा जलं ।
प्रयत्नवानाजहार तस्याः काले पुरन्दरः ॥ 10 ॥
गात्रसम्वाहनं कुर्व्वन् श्रमापनयनन्तथा ।
शक्रः सर्व्वेषु कार्य्येषु दितिं परिचचार ह ॥ 11 ॥
गते वर्षसहस्रे तु दशोने रघुनन्दन ।
दितिः प्रीता सहस्राक्षमिदं वचनमब्रवीत् ॥ 12 ॥
प्रीता तेऽहं सहस्राक्ष दशवर्षाणि पुत्रक ।
अवशेषाणि भद्रन्ते द्रष्टासि भ्रातरन्ततः ॥ 13 ॥
तमहं त्वत्कृते पुत्रं समाधास्ये यथा तथा ।
सौभ्रात्रेणैव सहितस्त्वं हि राज्यमवाप्स्यसि ॥ 14 ॥

brought in due season the sacrificial wood, and the *Koosha*,[1] with fruits, and roots, and flowers, and water, and fire. Constantly rubbing her body, and chasing away fatigue, he attended her through all the sacred ceremonies.

O son of *Rughoo*, When only ten years remained of the thousand, *Diti*, highly pleased, said to the thousand-eyed god, "I am gratified, O thousand-eyed one; when ten years more are expired, thou wilt behold an excellent brother; with peculiar efforts have I on thine account obtained this son. With this excellent brother shalt thou share the kingdom." Having spoken

[1] The sacred grass, Poa cynosuroides.

एवमुक्त्वा ततः शक्रं विश्वस्ता शक्रसन्निधौ ।
कृतपादा शिरःस्थाने दितिः सुष्वाप राघव ॥ 15 ॥
दृष्ट्वा तामशुचिं शक्रः पादतः कृतमूर्द्धजां ।
कृतपादां शिरःस्थाने मुमोद च जहास च ॥ 16 ॥
तस्याः शरीरं विवृतं प्रविश्य बलसूदनः ।
बिभेद सप्तधा गर्ब्भं वज्रेण शतपर्व्वणा ॥ 17 ॥
एकैकञ्चापि गर्भांशं पुनश्चिच्छेद सप्तधा ।
विस्फुरन्तं बलाद्राम रुदन्तञ्चार्त्तया गिरा ॥ 18 ॥
भिद्यमानस्तदा गर्ब्भः कुक्षौ वज्रेण वज्रिणा ।
रुरोद सुस्वरं राम ततो दितिरबुध्यत ॥ 19 ॥

thus to Shukra, *Diti* somewhat relaxed by her confidence in Shukra, slept near Shukra, with her feet occupying the place of her head. Seeing her thus become impure, through the locks of her head touching her feet, and her head occupying the place of her feet, Shukra rejoicing laughed aloud. The subduer of *Bula*, with the *Vujra* (in his hand), the weapon with an hundred protuberances, then entering her exposed body divided the fœtus into seven pieces, and each of these, alive and uttering cries of distress, he again divided into seven. Thus mangled with the *Vujra*, O *Rama*, the fœtus in the womb wept with a loud voice; upon which *Diti* understood (the matter).

मा रोदीरिति तं शक्रः प्ररुदन्तमभाषत ।
बिभेद चैनं वज्रेण रुदन्तमपि वासवः ॥ 20 ॥
न हन्तव्यो न हन्तव्य इति तं दितिरब्रवीत् ।
निर्ययौ च ततः शक्रो मातुर्वचनगौरवात् ॥ 21 ॥
प्राञ्जलिश्चाब्रवीद्देवीं विनिःसृत्याग्रतः स्थितः ।
अशुचिर्देवि सुप्तासि पादयोः कृतमूर्द्धजा ॥ 22 ॥
लब्ध्वा तदन्तरञ्चाहं मद्विनाशार्थमाहितं ।
गर्भन्ते हतवान्देवि तन्मे त्वं क्षन्तुमर्हसि ॥ 23 ॥

Shu*kra* then said to the weeping foetus, "Do not weep,"[1] and again, Vas*uva* pierced the sobbing fœtus with the V*ujra*. D*iti* then cried to him, "It must not be destroyed, it must not be destroyed." At this Sh*ukra*, through filial regard,[2] came forth, and having stood with hands respectfully joined, thus addressed the goddess, "Thou, O goddess, wast sleeping, unclean through the production of thine head having touched thy feet. Having found an opportunity I therefore slew the fœtus designed for my destruction. O goddess, it becomes thee to forgive me." The conceived fœtus, being thus divided

[1] They are said from this circumstance, to be called *Muroots*, from the prohibitive Ma and *Roodu*, *Marooda*, *cry not*. Some, however, derive the word from a different root.

[2] It is customary among the H*indoos* for a person to call all his father's wives by the name of mother.

एकोनपञ्चाशद्धा ते भिन्ने गर्भे ततो दितिः ।
सहस्राक्षं दुराधर्षमुवाच भृशदुःखिता । 24 ॥
ममापराधाद्गर्भो ऽयं बहुधा विदलीकृतः ।
नापराधो ऽस्ति देवेश भवतः स्वहितैषिणः । 25 ॥
एवं गते ऽपि वत्स त्वं प्रियं मे कर्त्तुमर्हसि ।
इमे ते सप्तकाः सप्त मरुतो नाम विश्रुताः । 26 ॥
चरन्त्वाज्ञाकराः सप्त वातस्कन्धेषु सप्तसु ।
सहैभिर्मम पुत्रैस्त्वं महद्भिर्जहि शात्रवान् । 27 ॥
ब्रह्मलोके चरन्त्वेके इन्द्रलोके तथापरे ।
दिक्षु सर्व्वासु चैवान्ये विचरन्तु तवाज्ञया । 28 ॥

into forty-nine parts, *Diti*, deeply affected, said to the thousand eyed one, difficult to be conquered, "Through my crime is this foetus divided into many parts. To thee, seeking merely thine own safety, there can be no fault imputed.[1] The case being thus, O sovereign of the gods, O beloved, grant my one request; let these forty-nine be called Mur*oo*ts, and, employed in thy commands, traverse the seven Vat*u*sk*u*ndh*a*s.[2] With these my seven sons, the M*u*roots, conquer thine enemies: let some of them traverse the world of

1 This seems consonant with an idea pretty current among the Hindoos, that crimes committed merely with a view to a person's own safety or advantage, are, at most, but venial transgressions. When it is considered that in this idea are included lying, cheating, and in this instance a most brutal murder, it is easy to see what effect this must have on the morals and conduct of a nation, by whom these stories are heard with attention and reverence.

2 The Vat*u*sk*u*ndh*a*s are those divisions of the atmosphere in which the different winds blow.

दिव्यमूर्त्तिधरा देवा मरुतो ऽमृतभोजनाः ।
तवैवाज्ञाकराः शक्र कुरुष्वैतद्वचो मम । 29 ॥
तस्यास्तद्वचनं श्रुत्वा शक्रः शक्तिमतांवरः ।
उवाच प्राञ्जलिर्व्वाक्यमेवमस्त्विति राघव । 30 ॥
त्वत्कृतेनैव नाम्ना हि भविष्यति तवात्मजाः ।
ख्याता मरुत इत्येव दिव्यरूपा ममाज्ञया । 31 ॥
सर्व्वमेतद्यथात्थ त्वं करिष्ये ऽहमशेषतः ।
अमृतप्राशिनः पुत्रा इमे ते सहिता मया । 32 ॥
विचरिष्यन्ति लोकांस्त्रीन्निर्भया विगतज्वराः ।
निवृत्ता भव भद्रन्ते करिष्ये वचनं तव । 33 ॥

Bruhma, and others that of *Indra,* while others of them, at thy command, traverse the (different) points of the compass. Let the Muroots, become gods, possessing divine fame, and feeding on ambrosia, constantly performing thy commands, O Shukra, do according to my word."

Shukra, excelling in might, hearing her request, O Raghuva, with hands respectfully joined, replied, "Be it so: thy sons shall be known by the name conferred by thee; at my command they shall be called Muroots, and assume divine forms. In all things I will fully perform thy request. These thy sons, feeding on ambrosia, shall with me traverse the three worlds, fearless and without fatigue. Be at ease; peace be to thee; I will perform thy words. Whatever I have spoken to thee shall undoubtedly come to pass."

सर्व्वमेतद्यथोक्तन्ते भविष्यति न संशयः ।
एवन्तौ निश्चयं कृत्वा मातापुत्रौ परस्परं । 34 ॥
जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतं ।
एष देशः स काकुत्स्थ महेन्द्राध्युषितः पुरा । 35 ॥
दितिं यत्र तपःसिद्धामेवं परिचचार सः ।
इक्ष्वाकोरत्र राजर्षेः पुत्त्रः परमधार्म्मिकः । 36 ॥
अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः ।
तेनेयं निर्म्मिता राम वैशाली नगरी शुभा । 37 ॥
विशालस्य सुतो राजा हेमचन्द्रोऽभवन्नृपः ।
सुचन्द्र इति विख्यातो हेमचन्द्रिर्महायशाः । 38 ॥
सुचन्द्रतनयो राम धूम्राश्व इति विश्रुतः ।
धूम्राश्वतनयश्चापि सञ्जयः समजायत । 39 ॥

Having calmed the mind of his mother, they both, O Rama, went to heaven, their work being fully accomplished. We have heard, O Kakootstha, that this is the country formerly inhabited by *Muhendra*, when he attended *Diti* eminent in sacred austerities. Here *Vishala*, the devout son of *Ikshwakoo*, the royal sage, was born of *Ulumboosha*. By him was built, O Rama, this beautiful city Vishalee. King *Hema-chundra* was the son of *Vishala*, and the son of *Hema-chundra* was *Soochundra* greatly renowned. The son of

सृञ्जयस्य सुतश्चासीत् स्वर्णष्ठीवीति विश्रुतः ।
स्वर्णष्ठीविसुतश्चापि कृशाश्व इति विश्रुतः । 40 ॥
तस्य पुत्रो ऽथ काकुत्स्थ पात्येतां सांप्रतं पुरीं ।
धर्म्मात्मा नरशार्दूल प्रमतिर्नाम वीर्य्यवान् । 41 ॥
इक्ष्वाकवः सर्व्वे एव ख्याता वैशालिका नृपाः ।
दीर्घायुषो महाबाहो वीर्य्यवन्तो महाबलाः । 42 ॥
इहाद्य रजनीं राम सुखं वत्स्यामहे वयं ।
श्वः प्रभाते तु जनकं ध्रुवं द्रक्ष्याम राघव । 43 ॥
प्रमतिस्तु ततः श्रुत्वा विश्वामित्रमुपागतं ।
प्रत्युद्गम्य महात्मानं पूजयामास पार्थिवः । 44 ॥

Soochundra was called *Dhoomrashwa*, and *Srinjuya* was the son of *Dhoomrashwa*; *Swurna*-shtheeree so named, was the son of *Srinjuya*. The son of *Swurna*-shtheeree was called *Krishashwa*; the highly illustrious *Soma-dutta* was the son of *Krishashwa*; and *Junumejuya*, the son of *Soma-dutta*, his son the puissant *Prumuti*, O *Kakootstha*, chief of men, now governs this city. O powerful one, all the kings of *Ikshwakoo's* race are from hence called *Vishalikas*, remarkable, O mighty one, for longevity and length of arm. To night, O *Rama*, we will remain at ease here, and in the early dawn, O *Raghuva*, we shall certainly behold *Junuka*.

कृशाश्वस्य महातेजाः सोमदत्तः सुतो ऽभवत् ।
सोमदत्तस्य काकुत्स्थ सुतो ऽभूज्जनमेजयः । 45 ॥
पाद्यार्घ्यासनदानेन सोपाध्यायगणास्तथा ।
प्राञ्जलिः कुशलञ्चैव पृष्ट्वेदं वाक्यमब्रवीत् । 46 ॥
पूतो ऽस्म्यनुगृहीतश्च यस्य मे विषयं मुनिः ।
संप्राप्तो दर्शनञ्चैव नास्ति धन्यतरो मम । 47 ॥
अद्य मे सफलं जन्म संवृत्तश्च मनोरथः ।
यत्त्वां कुशलिनं ब्रह्मन् पश्यामि समुपागतं । 48 ॥

इत्यार्षे रामायणे आदिकाण्डे दितिगर्भभेदप्रमतिसमागमः ॥

Prumuti the king, having heard of the arrival of *Vishwa-mitra*, went with his preceptor and presented the magnanimous one with water for his feet, with the *Urghya*, and a seat. With hands respectfully joined, he then, enquiring about his welfare, said, "I am purified, I enjoy a high favour, my possessions are honoured by the presence of a sage; no one is more blessed than I. To day the design of my birth is fully completed, the desire of my heart is accomplished; I behold thee, O brahman, near myself in peace."

End of the thirty seventh Section, describing the interview with *Prumuti*.

पृष्ट्वा तु कुशलं प्रश्नं परस्परमशेषतः ।
कथान्ते प्रमतिस्तत्र विश्वामित्रमभाषत: । 1 ॥
इमौ कुमारौ भगवन् कुतः कस्य च शंस मे ।
किमर्थञ्च त्वया सार्द्धं भ्रमेते देवरूपिणौ । 2 ॥
सिंहर्षभगती वीरौ शार्दूलवृषभाविव ।
पद्मपत्रविशालाक्षौ वरायुधधरावुभौ । 3 ॥
अश्विनाविव रूपेण समुपस्थितयौवनौ ।
यदृच्छया क्षितिं प्राप्तौ देवलोकादिवामरौ । 4 ॥

SECTION XXXVIII.

Vishwa-mitra and *Pramuti* having reciprocally enquired respecting each other's welfare, the latter said to the former, " Tell me, O divine one, whence, and whose are those two youths, possessed of a divine form, in their mien majestic as the tyger, and fearless as the bull, their ample eye resembling the petal of the water lily, clothed with excellent armour, in the bloom of youth, (in beauty) rivalling the *Ushwinees*, resembling immortals, who voluntarily descend to the earth? Why do they, O sage, wander about with thee? Why are

कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने ।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरं । 5 ॥
परस्परेण सदृशौ प्रमाणेङ्गितचेष्टितैः ।
किमर्थञ्च नरश्रेष्ठौ संप्राप्तौ दुर्गमे पथि । 6 ॥
खड्गतूणधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ।
तस्य तद्वचनं श्रुत्वा यथावृत्तं न्यवेदयत् । 7 ॥
अयोध्याधिपतेः पुत्रौ राज्ञो दशरथस्य हि ।
मम यज्ञसमाप्त्यर्थमागतौ रामलक्ष्मणौ । 8 ॥
सिद्धाश्रममनुप्राप्य राक्षसानभिहत्य च ।
इमं देशमनुप्राप्तौ वीरौ दशरथात्मजौ । 9 ॥

they thus found on foot? Adorning this country, as the moon and sun adorn the sky; in size, appearance, and pursuit; resembling each other, why are these two heroes, chief among men, bearing the scymeter and the quiver, found in this dangerous road? I long to hear the whole."

Hearing these words, the sage thus related to the king, in order, the whole of their story: "These two are Rama and Lukshmuna, the sons of D*usha*-*rutha*, lord of *Uyodhya*, who are come hither for the sake of completing my sacrifice: having arrived at the *Siddha* hermitage, and killed the Raksh*uses*, these two heroes, the sons of D*usha*-*rutha*, are come into these parts."

विश्वामित्रवचः श्रुत्वा प्रमतिर्हर्षविस्मितः ।
अतिथी पूजयामास पुत्रौ दशरथस्य तौ ॥ 10 ॥
ततः परमसत्कारं प्रमतेः प्राप्य राघवौ ।
उषित्वा तु निशान्तत्र जग्मतुर्मिथिलां प्रति ॥ 11 ॥
तां दृष्ट्वा दूरतः सर्व्वे जनकस्य पुरीं शुभां ।
मुनयो हृष्टमनसः प्रशशंसुः साधुसाध्विति ॥ 12 ॥
मिथिलोपवने तत्र आश्रमं प्रेक्ष्य राघवः ।
पप्रच्छ मुनिशार्दूलं किमिदं निर्ज्जनं वनं ॥ 13 ॥
श्रीमान्विरलच्छायो मुनिसंघनिवेशितः ।
श्रोतुमिच्छामि भगवन् कस्यासीदयमाश्रमः ॥ 14 ॥

Hearing the reply of *Vishwa-mitra*, *Prumuti*, full of surprise, entertained his guests, the sons of *Dusha-rutha*, with the greatest demonstrations of respect.

After receiving the highest honours from *Prumuti*, the two descendants of *Rughoo*, having passed the night there, went towards *Mithila*. When the sages beheld at a distance the beautiful city of *Junuka*, they joyfully exclaimed 'Excellent! excellent!' *Raghuva* seeing a hermitage in a grove of *Mithila*, asked the chief of sages, " What solitary wilderness is this, O divine one? I desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited

इति तस्य वचः श्रुत्वा विश्वामित्रोऽभ्यभाषत ।
रामं कमलपत्राक्षमाभाष्य मधुरं वचः । 15 ॥
हन्त ते कथयिष्यामि शृणु यस्यायमाश्रमः ।
यथा शून्योऽभवच्चायं शप्तः कोपान्महात्मना । 16 ॥
गौतमस्याश्रमः पुण्यो ह्ययमासीन्महात्मनः ।
नित्यं पुष्पफलोपेतैः पादपैरुपशोभितः । 17 ॥
स चेह तप आतिष्ठदहल्यासहितो मुनिः ।
सम्वत्सरसहस्राणि बहूनि रघुनन्दन । 18 ॥
कदाचिद्दिवसे राम ततो दूरगते मुनौ ।
तस्यान्तरं विदित्वाथ कामार्त्तस्त्रिदशेश्वरः ।
मुनिवेषधरो भूत्वा सोऽहल्यामिदमब्रवीत् । 19 ॥

by sages." *Vishwa-mitra* hearing these words, in pleasing accents thus answered the lotos-eyed Ram*a*, " Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath.

This was the sacred hermitage of the great Gout*uma*, adorned with trees, flowers and fruits. For many thousand years, O son of R*ughoo*, did the sage remain here with *U*h*u*lya, performing sacred austerities. One day, O Ram*a*, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage, thus

ऋतुकालः प्रतीक्ष्यो ऽपि न प्रतीक्षे सुमध्यमे ।
सङ्गमं शीघ्रमिच्छामि पृथुश्रोणि सह त्वया । 20 ॥
मुनिवेशधरं शक्रं सा ज्ञात्वापि परन्तप ।
मतिञ्चकार दुर्मेधा देवराजकुतूहलात् । 21 ॥
अब्रवीत् सुरश्रेष्ठं कृतार्थं सा वचस्तदा ।
कृतार्थो ऽसि सुरश्रेष्ठ गच्छ शीघ्रमलक्षितः । 22 ॥
आत्मानं माञ्च देवेश सर्व्वथा रक्ष गौतमात् ।
इन्द्रस्तु प्रहसन् वाक्यमहल्यामिदमब्रवीत् । 23 ॥

addressed *Uhulya*, "The menstrual season deserves regard,[1] O thou of slender, waist I cannot repress my desires I desire a speedy intercourse with thee, O thou of ample loins." This depraved one, O afflicter of enemies, knowing Sh*u*kr*a*, in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime she thus addressed him, "O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods effectually preserve thyself and me from Gout*uma*." *Indra* smiling, replied to *Uhulya*, "O

1 According to the Shastr*a*s sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule on the first of these days is equal to that of a criminal connection with a female Ch*u*ndal*a*; on the second day, equal to that of connection with a washer-woman, and on the third to that of connection with a female Shoodr*a*.

सुश्रोणि परितुष्टो ऽस्मि गमिष्यामि क्षमस्व मे ।
एवं संगम्य तु तदा निश्चक्रामोटजात्ततः । 24 ॥
संभ्रमात्त्वरितो राम शङ्कितो गौतमं प्रति ।
प्रविशन्तन्ददर्शाथ गौतमं दीप्ततेजसं । 25 ॥
देवैरपि सुदुर्धर्षं तपोवीर्यबलाश्रयात् ।
पुण्यतीर्थोदकक्लिन्नमाज्यक्लिन्नमिवानलं । 26 ॥
समित्कलापं सकुशमादायायान्तमाश्रमं ।
दृष्ट्वैव च तदा शक्रो विषादमगमत्परं । 27 ॥
सो ऽपि दृष्ट्वैव देवेन्द्रं मुनिवेशधरं मुनिः ।
दुर्वृत्तं वृत्तसम्पन्नो रोषाद्वचनमब्रवीत् । 28 ॥

beautiful one, I am fully pleased; I will depart, forgive my transgression." After this, he, O Rama, with much caution, left the hermitage, dreading the wrath of Goutuma. At that instant he saw Goutuma enter, resplendent with energy, and invincible even to the gods, through the power of sacred austerities; him wet with the waters of the sacred Teertha,[1] as the fire moistened with ghee, he saw coming to the hermitage, laden with sacrificial wood and the sacred Koosha. Perceiving him, Shukra was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: "O profligate wretch,

[1] Teerthas are certain places esteemed peculiarly sacred by the Hindoos.

मम रूपं समास्थाय कृतवानसि दुर्म्मते ।
अकर्त्तव्यमिदं यस्मात्तस्मात्त्वं विफलो भव । 29 ॥
गौतमेनैवमुक्तस्य सरोषेण महात्मना ।
पेततुर्वृषणौ भूमौ सहस्राक्षस्य तत्क्षणात् । 30 ॥
व्यथितः स तदा चासीद्धतौजा विफलीकृतः ।
धर्षितं तपसोग्रेण कष्टसङ्कैनमाविशत् । 31 ॥
तं शप्त्वैव मुनिवरो भार्य्यान्तामपि शप्तवान् ।
वर्षपूगानसंख्येयांस्त्वं पापे दुष्टचारिणि । 32 ॥
तप्यमाना निरालम्बा सततं भस्मशायिनी ।
अदृश्या सर्व्वभूतानां वनेऽस्मिंस्त्वं निवत्स्यसि । 33 ॥

assuming my form thou hast perpetrated this crime: therefore become a eunuch. At the word of the magnanimous and angry Gout*u*m*a*, the testicles of the thousand-eyed god instantly fell on the ground. Deprived of manly energy, and rendered a eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow. The great sage, having cursed him, pronounced a curse upon his own wife. "Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Ram*a*, the son of D*u*sh*a*-r*u*th*a*, shall

यदा त्विदं वनं घोरं रामो दशरथात्मजः ।
आगमिष्यति तं दृष्ट्वा धूतपापा भविष्यसि । 34 ॥
तस्यातिथ्यं सुदुर्म्मेधा कृत्वा लोभविवर्ज्जिता ।
मत्समीपं मुदोपेता समुपैष्यस्यसंशयं । 35 ॥
एवमुक्त्वा महातेजा गोतमो दुष्टचारिणीं ।
इममाश्रम मुत्सृज्य सिद्धचारणसेविते ।
हिमवच्छिखरे रम्ये तपस्तेपे महातपाः । 36 ॥

इत्यार्षे रामायणे वाल्मीकीये बालचरिते शक्राहल्याशापः ॥

enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch! entertained him without selfish views, thou, filled with joy, shalt again approach me without fear." Having thus addressed this wicked woman, the illustrious Goutuma, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himuvut, frequented by the Siddhas and Charunas.

Thus far the thirty-eighth Section, relating the curse of Shukra and Uhulya.

अफलस्तु ततः शक्रो देवानग्निपुरोगमान् ।
अब्रवीत्त्रस्तनयनः सिद्धगन्धर्व्वचारणान् ॥ 1 ॥
कुर्व्वता तपसो विघ्नं प्राप्तेयं विक्रिया मया ।
क्रोधमुत्पाद्य हि मया सुरकार्य्यं चिकीर्षुणा ॥ 2 ॥
अफलोऽस्मि कृतस्तेन क्रोधात्सा च निराकृता ।
शापमोक्षेण महता तपोऽस्यापहृतं मया ॥ 3 ॥

SECTON XXXIX.

Deprived of virility, the god, Sh*ukra*, with eyes full of terror now addressed the gods, preceded by *Ugni*, together with the S*iddhas*, the G*undhurvas*, and the Char*unas*: "Obstructing the sacred austerities of Gout*uma*, through desire of discharging the duty of a god,[1] I, through his inflamed wrath, have incurred this misfortune. I am rendered destitute of virility, and his wife is repudicated. By effecting for me this great deliverance from the sage's curse, his

1 *Indra* insinuates here that the universe was in danger of destruction, and the gods in danger of losing their authority, by the intenseness of Gout*uma*'s austerities; and that he, therefore, by provoking his anger, and thus diverting him from these austerities, had discharged his duty as king of the gods.

तस्मात् सुरवराः सर्व्वे सर्षिसंघाः सचारणाः ।
सुरकार्य्यार्थमफलं सफलं कर्त्तुमर्हथ ॥ 4 ॥
शतक्रतुवचः श्रुत्वा देवाः साग्निपुरोगमाः ।
पितृदेवानुपेत्याहुः सर्व्वे सहमरुद्गणाः ॥ 5 ॥
पुराविचार्य्य मोहेन ऋषिपत्नीं शतक्रतुः ।
धर्षयित्वा मुनेः शापात्तत्रैव विफलः कृतः ॥ 6 ॥
इदानीं कुप्यते देवान् देवराजः पुरन्दरः ।
अयं मेषः सवृषणः शक्रो ह्यवृषणीकृतः ॥ 7 ॥
मेषस्य वृषणौ गृह्य शक्रायाशु प्रयच्छत ।
अफलस्तु कृतो मेषः परान्तुष्टिं प्रदास्यति ॥ 8 ॥

austerities will be obstructed. It becomes you therefore, O great gods, with the sages, and Charunas, to remove the castration incurred for the sake of the gods."

Hearing the words of Shuta-krutoo, all the gods, and the Muroots, with *Ugni* at their head, going to the Pitri-gods,[1] addressed them thus: "Shuta-krutoo, formerly indiscreet through delusion, has seduced the sage's wife, and by his curse is deprived of virility; Poorundura king of the gods, is therefore, indignant with the celestials. This ram is in full possession of his virile powers,

[1] These are a particular class of gods, among whom are Kuvya-vahuna, and others.

भवतां हर्षणार्थञ्च ये च दास्यन्ति मानवाः ।
अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलं । 9 ॥
अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः ।
उत्पाट्य मेषवृषणौ सहस्राक्षे न्यवेशयन् । 10 ॥
तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः ।
अफलं भुञ्जते मेषं सफलन्तु न भुञ्जते । 11 ॥
इन्द्रस्तु मेषवृषणास्तदाप्रभृति राघव ।
गौतमस्य प्रभावेण बभूवामिततेजसः । 12 ॥
तस्मात्प्रविश्य रामाशु आश्रमं पुण्यकर्म्मणः ।
तारयेमां महाभागामहल्यां देवरूपिणीं । 13 ॥

of which Sh*u*kr*a* is deprived. Taking the testicles of the ram, give them to Sh*u*kr*a*; a castrated ram will give you pleasure; and to those who propitiate you by offering (a castrated ram), let a great, an undecaying reward be given." Having heard the words of *U*gn*i*, the collected P*i*tr*i*-gods, taking out the testicles of the ram, bestowed them on the thousand-eyed god. From that time, O Kak*oo*tsth*a*, the collected P*i*tr*i*-dev*a*s eat castrated sheep, and uncastrated sheep they refuse. Thus, O Ragh*u*v*a*, through the power of Gout*u*m*a*, of unmeasurable energy, has *I*ndr*a* ever since possessed the testicles of a ram. Speedily, therefore, enter the hermitage of that virtuous one, and liberate the fortunate *U*h*u*lya, of divine form.

विश्वामित्रवचः श्रुत्वा रामः सौमित्रिणा सह ।
विश्वामित्रं पुरस्कृत्य आश्रमं प्रविवेश ह । 14 ॥
स ददर्श महाभागां तपसा द्योतितप्रभां ।
लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः । 15 ॥
प्रयत्नान्निर्म्मितां धात्रा दिव्यां मायामयीमिव ।
धूमेनाभिपरीताङ्गीं दीप्तामग्निशिखामिव । 16 ॥
तुषारेणावृतां साभ्रां पूर्णचन्द्रप्रभामिव ।
मध्येऽम्भसो दुराधर्षां दीप्तां सूर्य्यप्रभामिव । 17 ॥
सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह ।
त्रयाणामपि लोकानां यावद्रामस्य दर्शनं । 18 ॥

Hearing the words of V*i*shwa-mit*ra*, Ram*a*, with the son of Soom*i*tra, entered the hermitage preceded by the sage. Entering, he beheld the fortunate one, surrounded by the splendor caused by sacred austerities, the refulgence of which can be scarcely beheld by the assembled world, the gods, or the *Usooras;* a refulgence created by Br*u*hma, with mighty labour, divine, resembling Mayam*u*yee, appearing like a bright flame, surrounded by smoke, or the full moon feebly obscured by a fog; as the splendor of the sun reflected in water is insufferably bright, so, through the word of Gout*u*m*a*, could not *U*h*u*lya be beheld by the inhabitants of the three worlds, before her interview with Ram*a*. Released from the curse, she now became visible to all. Through

शापस्यान्तमुपागम्य तेषां दर्शनमागता ।
राघवौ तु तदा तस्याः पादौ जगृहतुर्मुदा । 19 ॥
स्मरन्ती गौतमवचः प्रतिजग्राह सा हि तौ ।
पाद्यमर्घ्यं तथातिथ्यं चकार सुसमाहिता । 20 ॥
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्म्मणा ।
पुष्पवृष्टिर्महत्यासीत् देवदुन्दुभिनिस्वनः । 21 ॥
गन्धर्व्वाप्सरसाञ्चैव महानासीत् समुत्सवः ।
साधुसाध्विति देवास्तामहल्यां समपूजयन् । 22 ॥
विशुद्धां तपसोग्रेण तदा रामसमागमे ।
गौतमश्च महातेजा दृष्ट्वा दिव्येन चक्षुषा । 23 ॥

joy, the two descendents of R*u*ghoo, took hold of her feet; upon which, collecting the words of Gout*u*m*a*, she returned the favour, and taking the *Urghya* with water for their feet, entertained them with the utmost attention, while Kak*oo*tsth*a* acknowledged the honours paid him, according to the rules of the ordinance. A copious shower of flowers now fell; the music of the divine D*oo*nd*oo*bh*i* was heard; among the *Gundhurvas* and *Upsuras* there was a mighty rejoicing, and even the gods too, with joyful exclamations, did homage to *U*h*u*lya.

The illustrious Gout*u*m*a*, with his divine eye, beholding his consort purified by severe sufferings, at the approach of Ram*a*, repaired to his hermitage,

स्वमाश्रमपदं राममागत्य प्रत्यपूजयत् ।
समेत्य भार्य्यया चैव एतयाहल्यया तदा । 24 ॥
तयैव सहितो भूयस्तपस्तेपे महायशाः ।
रामोऽपि परमां पूजां गौतमादृषिसत्तमात् ।
अवाप्य विधिवत्तस्माज्जगाम मिथिलां प्रति । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते अहल्याशापोद्धारः ।

and the renowned one re-united to *U*hulya, his purified spouse, with her again engaged in sacred austerities. Ram*a* having, according to the ordinance, received due honours from Gout*u*m*a*, the excellent sage departed from thence towards M*i*th*i*la.

Thus far the thirty-ninth Section, describing the deliverance of *U*h*u*lya from the curse.

ततः प्रागुत्तरां गत्वा दिशं रामः सलक्ष्मणः ।
विश्वामित्रं पुरस्कृत्य यज्ञवाटन्ददर्श ह । १ ॥
तं रामो मुनिशार्दूलं दृष्ट्वा यज्ञमभाषत ।
अहो समृद्धिर्यज्ञस्य जनकस्य महात्मनः । २ ॥
वहूनीह सहस्राणि नानादेशनिवासिनां ।
ब्राह्मणानां महाभाग वेदाध्ययनशालिनां । ३ ॥
ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलाः ।
देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयं । ४ ॥

SECTION XL.

Preceded by *Vishwa-mitra Rama* with *Lukshmuna*, proceeding towards the north east, saw before them a place of sacrifice. Beholding the sacrifice, *Rama* thus addressed the chief of sages, "O what preparations for the sacrifice of the great *Junuka*. O prosperous one, thousands of brahmans, devoted to the study of the *Vedas*, inhabitants of various countries, appear in view, with the places allotted to the sages, covered with hundreds of vehicles.[1] O brahman, fix upon a place where we may lodge and remain." *Vishwa-mitra*,

1 The *pundits* say, that these were not for the accommodation of the sages themselves, but merely for the conveyance of their sacred utensils, &c.

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः ।
निवासमकरोद्देशे विविक्ते सलिलान्विते । 5 ॥
विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा ।
शतानन्दं पुरस्कृत्य पुरोहितमकल्मषं । 6 ॥
ऋत्विग्भिः सहितश्चान्यैरादायार्घ्यं त्वरान्वितः ।
प्रत्युज्जगाम सहसा विनयेन समन्वितः । 7 ॥
विश्वामित्राय सत्कृत्य ददौ मन्त्रपुरस्कृतं ।
प्रतिगृह्य तु तां पूजां जनकान्मुनिसत्तमः । 8 ॥
पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयं ।
तांश्चैवान्यान् मुनीन् सर्व्वानागतान् सपुरोहितान् । 9 ॥

the great sage, hearing the words of Ram*a*, fixed on a place free from the crowd, and supplied with water. Hearing that V*i*shwa-m*i*tr*a* was arrived, the king, preceded by the sinless priest Sh*u*tan*u*nd*a*, and attended by the other sacrificing priests, speedily took the *Urghya*, and, clothed with humility, hastening to meet the sage with the greatest tokens of respect, presented to V*i*shwa-m*i*tr*a* the *Urghya* consecrated with m*u*ntr*a*s. The most excellent sage, having accepted the homage of J*u*n*u*k*a*, asked him concerning his welfare, and the state of the sacrifice; he then, duly saluting all the other sages who were come, together with the priests, enquired also concerning their welfare.

यथान्यायं यथायोग्यं पर्य्यपृच्छदनामयं ।
अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत । 10 ॥
आसने भगवन्नास्तां सहैभिर्मुनिपुङ्गवैः ।
जनकेनैवमुक्तस्तु विश्वामित्रो महामुनिः । 11 ॥
निषसाद ततश्चैनं स राजा सह मन्त्रिभिः ।
उपविष्टमुपेत्येदं कृताञ्जलिरभाषत । 12 ॥
अमृतस्येव संप्राप्तिरद्य मे भगवन्मुने ।
अद्य यज्ञसमृद्धिर्मे सफला दैवतैः कृता । 13 ॥
अद्य यज्ञफलं प्राप्तं भगवद्दर्शनान्मया ।
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुङ्गव । 14 ॥

The king then, with hands respectfully joined, said to the chief of sages, "O divine one, take a seat among the other great sages." Thus requested by *Junuka*, the great sage V*ishwa-mitra* sat down, after which the king, attended by his counsellors, approaching the seated sage, said, with hands respectfully joined, "To day, O divine sage, I am favoured with the water of immortality. To day my sacrificial preparations are rendered effectual by the gods. By the sight of my lord I am to-day put in possession of the fruit of my sacrifice; I am blessed, seeing my place of sacrifice, O brahman, O chief of sages, is thus honoured by thee and the sages? The men

यज्ञोपसदनं ब्रह्मन् प्राप्तो ऽस्मि मुनिभिः सह ।
द्वादशाहन्तु ब्रह्मर्षे दीक्षाम् ऊर्म्मनस्विनः । 15 ॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक ।
इत्युक्त्वा मुनिशार्द्दूलं प्रहृष्टवदनस्तदा । 16 ॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रयतो नृपः ।
इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ । 17 ॥
गजतुल्यगती वीरौ शार्द्दूलवृषभोपमौ ।
पद्मपत्रविशालाक्षौ खड्गतूणिधनुर्द्धरौ । 18 ॥
अश्विनाविव रूपेण समुपस्थितयौवनौ ।
यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ । 19 ॥

of understanding say, O sacred sage, that the preliminary ceremonies must continue twelve days. Thou, therefore, O Koushika, wilt see the gods, when they come, earnestly desirous of their share."

Having thus addressed the sage, the purified king, with a joyful countenance, and hands respectfully joined, again enquired with earnestness, "Who (may prosperity attend thee), are these two most illustrious youths, in their walk majestic as the elephant, heroic as the tiger and the bull, with their elongated eyes resembling the lotos, bearing the scymetar and the quiver, in beauty rivalling the *Ushwinees*; in the bloom of youth, appearing like gods who voluntarily descend from heaven to the earth,[1] these furnished with the

[1] The reader will perceive that this address is nearly verbatim with that of king *Prumati* in page 430.

बद्धगोधाङ्गुलित्राणौ खड्गवन्तौ महाद्युती ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने । 20 ॥
वरायुधधरौ वीरौ कस्य पुत्रौ महामुने ।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरं । ॥ 21 ॥
परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः ।
काकपक्षधरौ वीरौ कुमाराविव पावकी । 22 ॥
रूपौदार्य्यगुणैः पुंसां दृष्टिचित्तापहारकौ ।
प्रकाश्य कुलमस्माकं साधुकर्त्तुमिहागतौ ।
तस्य तद्वचनं श्रुत्वा जनकस्य महात्मनः । 23 ॥

Godha,[1] and the *Ungooli*-trana,[2] and armed with scymetars. O sage, why, are they come hither? on whose account? O great sage, whose sons are these armed heroes, adorning my country as the moon and the sun adorn the sky, in stature, characteristic features, and appearance, resembling each other, their hair in crow-wing form, heroes, resembling Pav*u*kee; by their form, their greatness, and their qualities, captivating the sight and hearts of men? Are they come to deliver me, rendering illustrious our race?"[3] Hearing these

1 The Godha is a piece of leather, or a plate of iron, fixed on the left arm to prevent the effects of a stroke from the bow-string in discharging the arrow.

2 The *Ungooli-trana*, or finger preserver, is a piece of leather or iron, often in the form of a broad ring, put on the fingers of the right hand to prevent their being cut by the bow string in discharging an arrow.

3 The pu*n*dits say, that this is a common form of address when a brahman or a *gooroo* comes to the house of one of lower cast.

न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ ।
सिद्धाश्रमनिवासञ्च राक्षसानां वधन्तथा । 24 ॥
तत्रागमनमव्यग्रं विशालायाश्च दर्शनं ।
अहल्यादर्शनञ्चैव गौतमेन समागमं । 25 ॥
महाधनुषि जिज्ञासां कर्त्तुमागमनन्तथा ।
एतत्सर्व्वं महातेजा जनकाय महात्मने । 26 ॥
निवेद्य विररामाथ विश्वामित्रो महामुनिः ।
तस्य तद्वचनं श्रुत्वा विश्वामित्रस्य धीमतः । 27 ॥
हृष्टरोमा भृशं भूत्वा शतानन्दो महामुनिः ।
गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः । 28 ॥

words of the great king *Junuka*, the sage, of immeasurable mind replied, "These are the sons of D*usha-rutha*." Then the great sage told him of their residence at the S*iddha* hermitage, their killing the Rakshy*uses*, their safe journey, their interview with V*ishala* and with *U*h*ulya*, and their meeting with Gou*tuma*, adding, "They are come hither to enquire about the great bow." The great and illustrious sage V*ishwa-mitra*, having related all this to J*unuka*, ceased.

Having heard these words of the wise V*ishwa-mitra*, the wise and great sage Sh*u*tan*unda*, resplendent through sacred austerities, the eldest son of Gou*tu*-

रामसन्दर्शनं प्राप्य विस्मयं परमं ययौ ।
एतौ निषण्णौ संप्रेक्ष्य शतानन्दो नृपात्मजौ । 29 ॥
सुखासीनौ मुनिश्रेष्ठं विश्वामित्रमथाब्रवीत् ।
अपि ते मुनिशार्दूल मम माता यशस्विनी । 30 ॥
दर्शिता राजपुत्त्राय तपो दीर्घमुपागता ।
अपि रामाय मे माता पूजार्हाय महात्मने । 31 ॥
पूजां कृतवती सम्यगहल्या भृशदुःखिता ।
अपि रामाय कथितं यद्वृत्तं तत् पुरातनं । 32 ॥
मम मातुर्महातेजो दैवेन दुरनुष्ठितं ।
अपि कौशिक माता मे सङ्गता गुरुणा सह । 33 ॥

m*a*, his hair erect with joy, obtaining a view of Ram*a*, was filled with astonishment. Seeing the two princes sitting at their ease, Sh*u*tan*u*nd*à* addressed the great sage Vishwa-mitr*a*, " O chief of sages, (I ask in confidence) was my mother, the famous one, so long involved in misery, indeed shewn by thee to this royal prince? Did my mother, the greatly afflicted *Uhu*lya, indeed honour the magnanimous Ram*a*, worthy of homage? And, O illustrious one, was the account of my mother's being humbled by the god, that ancient story, related to Ram*a*? Is she, O Koushik*a*, who was consumed with the fire of the curse, now purified by the sight of Ram*a*, and re-

शापाग्निदग्धा पित्रा मे रामदर्शननिर्म्मला ।
अपि प्रीतेन मनसा गुरुर्मे कुशिकात्मज । 34 ॥
कृता दीर्घेण तपसा मातरं मे ऽभ्यनन्दत ।
अपि मे गुरुणा रामः पूजितः कुशिकात्मज । 35 ॥
इहागतो महातेजाः पूजां प्राप्य महात्मनः ।
अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज । 36 ॥
इहागतेन रामेण पूजितेनाभिवादितः ।
तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः । 37 ॥
प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदं ।
नातिक्रान्तं मुनिश्रेष्ठ यत्कर्त्तव्यं कृतं मया । 38 ॥

conciled to my venerable father? Did my honoured father, O son of *Kooshika*, with an affectionate mind rejoice (the heart of) my mother, purified by long suffering? O son of *Kooshika*, was *Rama* honoured by my venerable father? And is the illustrious one, who received the homage of the great *Goutuma*, indeed arrived here? Was my father, O son of *Kooshika*, humbly saluted in return by the placid and adored *Rama* now come hither?"

Vishwa-mitra, the learned and great sage, hearing these words, replied to the eloquent *Shutanunda*, " O chief of sages, I have (only) done what became

सङ्गता मुनिना पत्नी भार्गवेणेव रेणुका ।
तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः । 39 ॥
शतानन्दो महातेजा रामं वचनमब्रवीत् ।
स्वागतन्ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि मे प्रभो । 40 ॥
विश्वामित्रेण सहित इमं यज्ञं महात्मनः ।
अचिन्त्यकर्म्मा तपसा ब्रह्मर्षिरमितप्रभः । 41 ॥
विश्वामित्रो महातेजा यस्य ते परमो गुरुः ।
नास्ति धन्यतरो राम त्वत्तुल्यो भुवि कश्चन । 42 ॥
गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः ।
श्रूयताञ्च यथावृत्तं कौशिकस्य महात्मनः । 43 ॥

me; nothing beyond this. The sage's wife is reconciled to her lord, as Re*noo*ka was reconciled to the sage Bhar*guva*." Hearing the reply of the wise V*i*shwa-*mitra*, the illustrious Sh*u*tan*u*nd*a* thus addressed Ram*a*, "O chief of men, hadst thou a pleasant journey? O my lord, it is my happiness that thou art come hither with V*i*shwa-*mitra* to the sacrifice of the great king. The most illustrious V*i*shwa-*mitra*, whose deeds, performed through sacred austerities, are beyond conception, that sacred sage, of unmeasurable lustre, is thy spiritual guide. O Ram*a*; no one on earth is equal in blessedness to thee, having for thy protector the son of K*oo*sh*i*k*a*, by whom such astonish-

यद्वीर्य्यो यत्प्रभावो ऽयं यद्योगश्च महायशाः ।
राजासीदेष धर्म्मात्मा दीर्घकालमरिन्दमः । 44 ॥
धर्म्मज्ञश्च कृतज्ञश्च प्रजानाञ्च हिते रतः ।
प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः । 45 ॥
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्म्मिकः ।
कुशनाभसुतस्त्वासीत् गाधिरित्येव विश्रुतः । 46 ॥
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ।
विश्वामित्रो महातेजाः पालयामास मेदिनीं । 47 ॥

ing austerities have been endured. Hear the story of the great Kou*shika*, what heroism, what glory he possesses, of what intense abstraction of mind this renowned one is capable.

"For a long time this holy person was a monarch, subduing his enemies, acquainted with duty, grateful, delighting in the welfare of his subjects. K*oo*sh*a*, the sovereign of the earth, was the son of Pr*u*ja-p*uti*. The son of K*oo*sh*a* was K*oo*sh*a*-nabh*a* the powerful and virtuous; Gadh*i* was the son of K*oo*sh*a*-nabh*a*, and V*i*shwa-m*i*tr*a*, the great, the illustrious sage, the son of Gadh*i*. The illustrious V*i*shwa-m*i*tr*a*, acquainted with duty and eminent

बहुवर्षसहस्राणि राजा राज्यमकारयत् ।
धर्म्मज्ञश्च क्रियावांश्च प्रजानां पालने रतः । 48 ॥
एवं पालयतो राम राज्ञस्तस्य महात्मनः ।
अष्टौ संजज्ञिरे पुत्राः ख्यातवीर्य्यपराक्रमाः । 49 ॥
तान्राजवंशप्रथितान् प्रतिष्ठाप्याष्ट वीर्य्यवान् ।
इष्ट्वा यज्ञशतैः पुण्यैस्ततो वनमुपागतः । 50 ॥
कदाचित् स महातेजा योजयित्वा वरूथिनीं ।
अक्षौहिणीपरिवृतः परिचक्राम मेदिनीं । 51 ॥
नगराणि च राष्ट्राणि सरितश्च महागिरीन् ।
आश्रमान् क्रमशो राजा विचरन्नाजगाम ह । 52 ॥

in deeds, devoted to the care of the subjects, nourished the world, and reigned many thousand years. To the great king, thus protecting (his people), O Rama, there were born eight sons celebrated for valour and heroism. He having appointed these eight heroic ones, eminent among the royal race, to different stations, and performed a hundred sacred sacrifices, retired to the forest. At a certain time, this most illustrious one, collected an army, and travelled through the earth, surrounded by an *Ukshouhinee* of troops. Having passed many rivers and great mountains, and visited in succession numerous countries, and cities, and hermitages, the king came to the hermitage of *Vushishtha*, covered with flowers, climbing plants,

वसिष्ठस्याश्रमपदं नानापुष्पलताद्रुमं ।
नानामृगगणाकीर्णं सिद्धचारणसेवितं ॥ 53 ॥
देवदानवगन्धर्व्वैः किन्नरैरुपशोभितं ।
प्रशान्तहरिणाकीर्णं द्विजसंघनिषेवितं ॥ 54 ॥
ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितं ।
तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः ॥ 55 ॥
सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महाव्रतैः ।
अब्भक्षैर्व्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा ॥ 56 ॥
फलमूलाशनैर्द्दान्तैर्जितक्रोधैर्जितेन्द्रियैः ।
प्रक्षालनैरश्मकुट्टैर्द्दन्तोलूखलिकैस्तथा ॥ 57 ॥

and trees, filled with various kinds of gazelles, attended by the *Siddhas* and *Charunas*, adorned with the presence of the gods, the *Danuvas*, the *Gundhurvas*, and the *Kinnuras*, covered with peaceful deer and flocks of birds, and honoured by sages, sacred, divine, perfected through sacred austerities. This hermitage, attended by these illustrious sages, bright as the glowing fire, scarcely inferior to the glorious Bruhma, observing sacred rites, feeding some on water, on wind, on fallen leaves, others on fruits or roots, self-subdued, of subjected anger, of subdued organs, feeding on corn simply washed,[1] or corn merely cleansed from gravel, or corn freed from the husk by their teeth, which performed the

[1] Without any farther preparation.

ऋषिभिर्बालखिल्यैश्च जपहोमपरायणैः ।
अन्यैर्वैखानसैश्चैव समन्तादुपशोभितं । 58 ॥
वशिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरं ।
ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः । 59 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते शतानन्दसम्वादः ॥

office of the pestle and mortar;[1] adorned also with the Balukhilya sages,[2] devoted to sacrifice and the repetition of the divine name, and, on all sides surrounded by the sacred Vikhanusas[3] and other divine sages, this hermitage of Vushishtha, resembling the abode of Bruhma, was then beheld by the mighty Vishwa-mitra renowned for conquest.

End of the fortieth Section, containing the conversation with Shutanunda.

1 The *Hindoos* cleanse their rice from the husk by means of a large wooden mortar, called *Oolookhula*, and a pestle, which they call *Mooshula*. The teeth of these sages were employed for this purpose.

2 The Balukhilyas are said to be sixty thousand, produced from the hairs of Bruhma's body. They are said to be of the size of a man's thumb.

3 Another kind of pigmy sages, said to be produced from Bruhma's nails.

तं दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः ।
प्रणतो विनयाद्वीरो वशिष्ठं जपताम्वरं ।1॥
स्वागतं तव चेत्युक्तो वशिष्ठेन महात्मना ।
आसनञ्चास्य भगवान् वशिष्ठो व्यादिदेश ह ।2॥
उपविष्टाय च तदा विश्वामित्राय धीमते ।
यथान्यायं मुनिवरः फलमूलमुपाहरत् ।3॥
प्रतिगृह्य तु तां पूजां वशिष्ठाद्राजसत्तमः ।
तपोऽग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत ।4॥

SECTION XLI.

Beholding the hermitage, the powerful hero V*i*shwa-m*i*tr*a*, greatly pleased, bowed with humility to the great V*u*sh*i*shth*a*, chief of ascetics, who in return enquired, "Has thy journey been pleasant?" Afterward the divine V*u*sh*i*shth*a*, the chief of sages, ordered him a seat, and presented the wise V*i*shwa-m*i*tr*a*, thus seated, with fruits and roots in the customary manner. The excellent and illustrious monarch V*i*shwa-m*i*tr*a*, having accepted the honours of V*u*sh*i*shth*a*, asked, in return, "Is all well among the ascetics, the sacrific-

विश्वामित्रो महातेजा वनस्पतिगणे तदा ।
सर्व्वत्र कुशलं प्राह वशिष्ठो राजसत्तमं ॥ 5 ॥
सुखोपविष्टं राजानं विश्वामित्रं महातपाः ।
पप्रच्छ जपतांश्रेष्ठो वशिष्ठो ब्रह्मणः सुतः ॥ 6 ॥
कच्चित्ते कुशलं राजन् कच्चिद्धर्म्मेण रञ्जयन् ।
प्रजाः पालयसे राजन् राजवृत्तेन धार्म्मिक ॥ 7 ॥
कच्चित्ते संभृता भृत्याः कच्चित्तिष्ठन्ति शासने ।
कच्चित्ते विजिताः सर्व्वे रिपवो रिपुसूदन ॥ 8 ॥
कच्चिद्बलेषु कोषेषु मित्रेषु च परन्तप ।
कुशलं ते नरव्याघ्र पुत्त्रपौत्त्रे तथानघ ॥ 9 ॥

ing priests, and thy disciples?" *Vushishtha* replied to the king, "It is everywhere well with the lords of the forest." *Vushishtha*, the son of Bruhma, great in austerities, and chief of those who repeat the divine name, then enquired of *Vishwa-mitra* the king, seated at his ease, "O king, is it well with thee? Doest thou, O virtuous one, delighting in religion, discharge towards thy subjects the duties of a king? Are thy servants duly supplied with all things? Are they under controul? Are all thy foes subdued, O destroyer of enemies? Is all well in the armies, the store-houses, and among thy friends, O foe afflicting one? Are thy sons and grandsons in peace, O chief of men, O sinless one?"

सर्व्वत्र कुशलं राजा वशिष्ठं प्रत्युदाहरत् ।
विश्वामित्रो महातेजास्तमृषेा विनयान्वितः । 10 ॥
कृत्वा तौ सुचिरं कालं धर्म्मिष्ठौ ताः कथास्तदा ।
मुदा परमया युक्तौ प्रीयेतां तौ परस्परं । 11 ॥
ततो वशिष्ठो भगवान् कथान्ते रघुनन्दन ।
विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव । 12 ॥
आतिथ्यं कर्त्तुमिच्छामि बलस्यास्य महाबल ।
तव चैवाप्रमेयस्य यथार्हं संप्रतीच्छ मे । 13 ॥
सत्क्रियां तु भवानेतां प्रतीच्छ तु मया कृतां ।
राजंस्त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः । 14 ॥

The illustrious V*i*shwa-m*i*tr*a*, replied with humility, to V*u*sh*i*shth*a*, "All is well." These two virtuous ones, thus conversing for a long time, were filled with joy, and conceived a mutual affection for each other.

After their conversation was finished, O son of Rugh*oo*, the divine V*u*sh*i*shth*a* smiling, said to Vishwa-m*i*tr*a*, "O valiant one, I desire, as it becomes me, to entertain this army and thyself unmeasurable in power. Acquiesce in my desire, O king; thou art worthy of hospitality, worthy of the most assiduous attention. Accept, therefore, this welcome from me." The king thus

एवमुक्तो वशिष्ठेन विश्वामित्रो महामुनिः ।
कृतमित्यब्रवीद्राजा पूजावाक्येन मे त्वया । 15 ॥
फलमूलेन भगवन् विद्यते यत्तवाश्रमे ।
पाद्येनाचमनीयेन भगवद्दर्शनेन च । 16 ॥
सर्व्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः ।
गमिष्यामि नमस्तेऽस्तु मैत्रेणेक्षस्व चक्षुषा । 17 ॥
एवं ब्रुवन्तं राजानं वशिष्ठः पुनरेव हि ।
न्यमन्त्रयत धर्म्मात्मा पुनःपुनरुदारधीः । 18 ॥
बाढमित्येव गाधेयो वशिष्ठं प्रत्युवाच ह ।
यथाप्रियं भगवतस्तथास्तु मुनिपुङ्गव । 19 ॥

addressed by Vushishtha, Vishwa-mitra, the great sage, replied, I acquiesce, O sage, in thy request, but, O divine one, with fruits and roots, the fare of thine hermitage, with water for the feet and for cleansing the mouth, and with the sight of my lord, I have been already completely entertained. I will depart, salutation to thee; regard me with the eye of a friend." The holy Vushishtha, eminent in knowledge, again repeated the invitation to the king thus replying. At length the son of Gadhi consented, saying to Vushishtha, "Be it, O chief of sages, according to the pleasure of my lord."

एवमुक्तस्तथा तेन वशिष्ठो जपताम्वरः ।
आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषां ॥ 20 ॥
एह्येहि शबले क्षिप्रं शृणु चैव वचो मम ।
सबलस्यास्य राजर्षेः कर्त्तुं व्यवसितो ऽस्म्यहं ॥ 21 ॥
भोजनेन महार्हेण सत्कारं सम्विधत्स्व मे ।
यस्य यस्य यथा कामः षड्रसेष्वभिवाञ्छितः ॥ 22 ॥
तत्सर्व्वं कामधुग्दिव्ये अभिवर्ष कृते मम ।
रसेनान्नेन पानेन लेह्यचोष्येण सत्वरं ॥ 23 ॥
कुरु राज्ञो ऽस्य शबले परमातिथ्यसत्क्रियां ।
यथा सर्व्वो जनस्तुष्येत् सुहितश्च यथा भवेत् ॥ 24 ॥

Upon this reply, *Vushishtha*, chief of ascetics, highly pleased, called the spotted cow, completely purified from sin; saying, "O Shu*bu*la, come, come quickly; hear my words: I have engaged to entertain this royal sage and his army with sumptuous fare; accomplish my desire; whatever among the six various kinds of taste[1] is desired by any one, be pleased, O giver of all things desired, O goddess, to rain[2] down for me, together with savoury food and liquids, and whatever can be received by licking and sucking. O *Shu-bu*la, entertain this monarch in the most respectful manner, that every one

[1] Sweet, bitter, acid, salt, pungent, and harsh fruits. [2] Viz. From her dugs.

एवमुक्ता वशिष्ठेन शबला शत्रुसूदन ।
विदधे कामधुक् कामान् यस्य यस्य यथेप्सितान् । 25 ॥
इक्षून् मधु च लाजांश्च मैरेयञ्च वरासवं ।
पानानि च महार्हाणि भक्ष्यांश्च विविधांस्तथा । 26 ॥
चोष्याढ्यस्योदनस्यापि राशीन् पर्वतसन्निभान् ।
मिष्टान्नानि तथा सूपान् दधिकुल्यास्तथैव च । 27 ॥
नानास्वादुरसांश्चैव षड्रसानामितस्ततः ।
भाजनानि सुपूर्णानि गौडानि च सहस्रशः । 28 ॥

may be gratified and filled with food." Thus addressed by V*u*shishth*a*, O subduer of enemies, Sh*u*bul*a*, the cow, yielding every desired object, gave to every one whatever he wished; sugar-canes,[1] honey, Laj*a*,[2] Mirey*a*,[3] wine,[4] and excellent liquors, and of various kinds of eatables, heaps like mountains, food to be received by sucking, by licking, by chewing, and drinking; prepared rice, sweetmeats, and bake-meats, together with cisterns full of curds and whey; (these with) every variety included in the six kinds of taste,

1 This term includes any preparation made with sugar, or the juice of the sugar-canes.

2 A preparation of rice or parched barley.

3 A fermented liquor made of the fruit of Phyllanthus emblica, the flowers of Grislea, tomentosa, molasses, and water.

4 This term also includes any inebriating liquor.

सर्व्वमासीत्सुसन्तुष्टं हृष्टपुष्टजनाकुलं ।
विश्वामित्रबलं राम वशिष्ठेनाभिपूजितं । 29 ।।
यस्य यस्य यथाकामस्तस्य तस्य तथातथा ।
अभिवर्षति कामैस्तैः शबला शत्रुसूदन । 30 ।।
एवमस्य बलं सर्व्वं सर्व्वकामाभिपूजितं ।
विश्वामित्रस्य राजर्षेर्हृष्टपुष्टन्तदाभवत् । 31 ।।
सान्तःपुरजनो राजा सब्राह्मणपुरोगमः ।
सामात्यो मन्त्रिसहितः सभृत्यबलवाहनः । 32 ।।
युक्तः परेण हर्षेण वशिष्ठमिदमब्रवीत् ।
पूजितोऽहं त्वया ब्रह्मन् पूजनार्हेण कामद । 33 ।।

were distributed hither and thither; and vessels by thousands full of the inspissated juice of the sugar-cane. Thus, O Rama, were all the army of *V*ishwa-*mitra* composed of plump, well fed men, respectfully feasted by V*u*sh*i*shth*a*. Whatever any one desired, O subduer of enemies, was rained down by Sh*uvu*la, according to the full extent of his wish. The whole army of the royal sage, V*i*shwa-m*i*tr*a*, thus entertained with whatever they desired, were filled with food and pleasure.

The king then, with the inhabitants of the inner apartments,[1] preceded by brahmans, and attended by his courtiers, his counsellors, his servants, and his whole army, together with the beasts of burden, very highly gratified,

[1] All the women of his family.

श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ।
गवां शतसहस्रेण दीयतां शबला मम । 34 ॥
रत्नं हि भगवन्नेतद्रत्नभागी च पार्थिवः ।
तस्मान्मे शबलान्देहि ममैषा धर्म्मतो द्विज । 35 ॥
एवमुक्तस्तु भगवान् वशिष्ठो मुनिसत्तमः ।
विश्वामित्रेण धर्म्मात्मा प्रत्युवाच महीपतिं । 36 ॥
नाहं शतसहस्रेण नापि कोटिशतैर्गवां ।
राजन् दास्यामि शबलां राशिभी रजतस्य च । 37 ॥
न परित्यागमर्हेयं मत्सकाशादरिन्दम ।
शाश्वती शबलेयं मे कीर्त्तिरात्मवती यथा । 38 ॥

said to Vushishtha, "O brahman, giver of every object of desire, thou eloquent one, I am thus honoured by thee, who art thyself worthy of honour. Attend, I will mention one thing: O divine one, let Shubula be given to me for a hundred thousand cows. She is a jewel, and of this jewel is a king the proper possessor: "therefore, O twice born, give me Shubula, who is indeed of right mine." The divine Vushishtha, the chief of sages, thus addressed by Vishwa-mitra, replied to the lord of the earth: O king, not for a hundred thousand, nor a hundred crores of cows, will I part with Shubula, nor even for heaps of silver. O subduer of enemies, it is not proper for me to relinquish from before me the eternal Shubula, who is fame itself. From

अत्र हव्यञ्च कव्यञ्च प्राणयात्रा तथैव च ।
आयत्तमग्निहोत्रञ्च बलिहोमस्तथैव च । 39 ॥
स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा ।
आयत्ता ह्यत्र राजर्षे सर्व्व एते न संशयः । 40 ॥
सर्व्वमेतद्धि सत्यन्ते मम पुष्टिकरी सदा ।
कारणैर्बहुभी राजन् न दास्ये नन्दिनीन्तव । 41 ॥
वशिष्ठेनैवमुक्तस्तु विश्वामित्रोऽब्रवीद्वचः ।
संरब्धं मुनिमत्यर्थं वाक्यं वाक्यविशारदः । 42 ॥
सुवर्णकक्ष्यान् ग्रैवेयान् सुवर्णाङ्कुशभूषणान् ।
ददामि कुञ्जरांस्तेऽहं सहस्राणि चतुर्दश । 43 ॥

her proceed the oblations to the gods and the ancestors; she is my life; by her the perpetual sacrificial fire is supported; from her proceed the sacrifice, and the burnt offering, and all the sacrifices which are offered with the word Swaha or V*u*shut:[1] she is (the repository of) all science. All this is she to me; she is indeed my all. For these numerous reasons, O king, I will not part with N*u*nd*i*nee[2] to thee.

Repulsed by the sage V*u*sh*i*shtha, with this positive declaration, the eloquent V*i*shwa-m*i*tr*a* replied, "O sacred one, fourteen thousand elephants,

1 These are two words pronounced on presenting certain offerings.

2 Another name of this cow, signifying, the giver of joy.

हैरण्यानां रथानाञ्च श्वेतानाञ्च चतुर्युजां ।
ददामि ते शतान्यष्टौ किङ्किणीशतघोषिणां । 44 ॥
हयानान्देशजातानां कुलजानां महौजसां ।
सहस्रमेकं दश च ददामि तव सुव्रत । 45 ॥
नानावर्णविभक्तानां वयःस्थानां तथैव च ।
ददाम्येकां गवां कोटिं दीयतां शबला मम । 46 ॥
एवमुक्तः स भगवान् विश्वामित्रेण धीमता ।
नैव दास्यामि शबलामिति राजानमब्रवीत् । 47 ॥
एतदेव हि मे रत्नमेतदेव हि मे धनं ।
एतदेव हि सर्व्वस्वमेतदेव हि जीवितं । 48 ॥

with all their furniture of pure gold, will I give thee, with a hundred chariots of gold, each drawn by four white horses, each adorned with a hundred golden bells, studs, noble and spirited; of highest breed; together with ten millions of party coloured heifers: let Shubula be given to me." Thus addressed by the wise Vishwa-mitra, the divine one replied to the king, "I will not give up Shubula; this beast is my jewel, my wealth, my all, my very life, my new and my full moon sacrifice:[1] she is to me instead of all the sacred sacrificial

[1] A sacrifice which is continued from the beginning of the new till the full moon; which sacrifice this cow enabled Vushishtha to offer.

दर्शश्च पौर्णमासश्च ये यज्ञाश्चाप्तदक्षिणाः ।
एतदेव हि मे राजन् क्रियाश्च विविधास्तथा । 49 ॥
एन्मूतलाः क्रियाः सर्व्वा मम राजन्न संशयः ।
बहुना किं प्रलापेन न दास्ये कामदोहिनीं । 50 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये चतुर्व्विंशतिसाहस्र्यां संहितायां आदिकाण्डे बालचरिते शतानन्दवाक्ये वशिष्ठविश्वामित्रसम्वादो नाम एकचत्वारिंशत्सर्गः ॥

gifts.[1] She is, O king, (the fountain of) all my various devotional acts, enabling me to perform every sacred work. All this, O king, being indubitable, what fruit is there in vain remonstrances? The cow which produces every thing desired, I will not give up."

Thus far the forty-first Section, containing Shutanunda's relation of the interview between *Vushishtha* and *Vishwa-mitra*.

[1] Gifts presented to the brahmans at the sacrifices.

कामधेनुं वशिष्ठो ऽसौ न तत्याज यदा मुनिः ।
ततो ऽस्य शबलां राजा विश्वामित्रस्तदाहरत् । 1 ॥
नीयमाना तु शबला राम राज्ञा महात्मना ।
ध्यायन्ती चिन्तयामास रुदती शोकविह्वला । २ ॥
परित्यक्ता वशिष्ठेन किमहं सुमहात्मना ।
याहं राजभृतैर्दीना ह्रिये परमदुःखिता । ३ ॥
किम्मयापकृतं तस्य महर्षेर्भावितात्मनः ।
यन्मामनागसं शिष्टां भक्तां त्यजति धार्म्मिकः । 4 ॥

SECTION XLII.

V*ushishtha*, the great sage, being determined not to relinquish Sh*ubula*, the cow securing the accomplishment of every desire, the monarch V*ishwa*mitr*a* took her away by violence. While the great king, O Ram*a*, was carrying her off, Sh*ubula*, musing and weeping, distracted with sorrow, reflected, "Why am I abandoned by the great V*ushishtha*, so that I, wretched and afflicted, am carried off by the king's servants? What have I done to the great and contemplative sage, that he, the devout one, abandons me faultless, docile and devoted to him." She, O Ragh*uva*, thus reflecting, and repeatedly

इति सा चिन्तयित्वा तु निश्वस्य च पुनःपुनः ।
प्रययौ साथ वेगेन वशिष्ठं प्रति राघव । 5 ॥
निर्धूय तान्राजभृत्यान् शतशोऽथ सहस्रशः ।
जगामानिलवेगा सा पादमूलं महामुनेः । 6 ॥
गत्वा च रुदती शोकादिदं वचनमब्रवीत् ।
वशिष्ठस्याग्रतः स्थित्वा हम्भारवविराविणी । 7 ॥
भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत ।
यन्मां राजभृता एते नयन्ति त्वत्सकाशतः । 8 ॥
ब्रह्मर्षिरेवमुक्तस्तु तामिदं वाक्यमब्रवीत् ।
शोकसंतप्तहृदयां स्वसारमिव दुःखिताम् । 9 ॥

sobbing, hastily ran to *Vushishtha*. Shaking off the king's attendants by hundreds and thousands, she, with the swiftness of the wind, came to the feet of the great sage. Arriving there, she stood before the sage, weeping with grief, and making obeisance, said, "O divine one, O son of Bru*h*ma, why am I abandoned by thee, so that the king's servants are taking me away from thy presence." The sacred sage, replied to her whose heart was oppressed with grief, as to an afflicted sister, "I do not abandon thee,

न त्वां त्यजामि शबले नापि मे ऽपकृतं त्वया ।
एष त्वां नयते राजा बलान्मम महाबलः । 10 ॥
न हि तुल्यबलं मन्ये मम राज्ञा विशेषतः ।
बली राजा क्षत्रियश्च पृथिव्याः पतिरेव च । 11 ॥
इयमक्षौहिणी पूर्णा गजवाजिरथाकुला ।
पत्तिध्वजनरौघैश्च सदैव बलवत्तरः । 12 ॥
एवमुक्ता वशिष्ठेन प्रत्युवाच विनीतवत् ।
वचनं वचनज्ञा सा ब्रह्मर्षिममितप्रभं । 13 ॥
न बलं क्षत्रियस्याहुर्ब्राह्मणस्य बलाधिकं ।
ब्रह्मन् ब्रह्मबलं दिव्यं क्षत्राच्च बलवत्तरं । 14 ॥

O Shubula; I am not injured by thee. This king, great in power, takes thee from me by force, and I know that my strength is not equal to his. The king is powerful, a Kshutriya, lord of the earth. Attended by a full *Uk-shouhinee* of elephants, horses, footmen, and chariots, and by standards and multitudes of men, he is far more puissant than I." Thus answered by Vu-shishtha the eloquent, she humbly replied to the sacred sage of unmeasurable splendor: "They say that the power of a Kshutriya is not greater than that of a brahman. O brahman, Bruhma-strength[1] is divine, far superior to that of a Kshutriya. Unmeasurable is thy power; his power is not greater than

[1] Bruhma-strength, the strength possessed by a brahman.

अप्रमेयं बलं ते ऽस्ति नायं त्वद्बलवत्तरः ।
विश्वामित्रो महावीर्य्यस्तेजस्तव दुरासदं । 15 ॥
नियुङ्क्ष्व मां महातेजस्त्वं ब्रह्मन् बलवत्तरां ।
बलं दर्पञ्च यावद्धि नाशयामि दुरात्मनः । 16 ॥
इत्युक्तस्तु तया राम वशिष्ठः स महातपाः ।
सृजस्वेति तदोवाच बलं परबलार्द्दनं । 17 ॥
तस्या हम्भारवोत्सृष्टाः पह्लवाः शतशो नृपाः ।
अनाशयन् बलं सर्व्वं विश्वामित्रस्य पश्यतः । 18 ॥
स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः ।
पह्लवान्नाशयामास शरैरुच्चावचैस्तदा । 19 ॥

thine. *Vishwa-mitra* is possessed of great power, but thine energy is insuperably great. O brahman, of great energy, I am stronger than he, appoint me to annoy him; till I have destroyed the army, and the pride of this impious one." Thus addressed by her, O Rama, *Vushishtha* said to this most afflicted one, "Create then an army, which shall distress the enemy." Instantly created by her, lowing, hundreds of *Puhluva*-kings [1] destroyed the army of *Vishwa-mitra* while he was looking on. The king enraged, his eyes distended with anger, destroyed the *Puhluvas* with his various arrows. Seeing

1. "*Puhluva* kings." *Puhluva* is the name by which the ancient Persians were known. Whether this extravagant fiction originated from any traditional report of any great event in which this notion was concerned, or merely in the poet's brain, is not easy to say.

विश्वामित्रार्द्दितान् दृष्ट्वा पह्लवान् शतशस्तदा ।
भूय एवासृजद्घोरान् शकान् यवनमिश्रितान् । 20 ॥
तैरासीत् संवृता भूमिः शकैर्य्यवनमिश्रितैः ।
प्रधावद्भिर्महावीर्य्यैः पद्मकिञ्जल्कसप्रभैः । 21 ॥
तीक्ष्णासिपट्टिशधरैर्हेमवर्म्मायुधावृतैः ।
निर्द्दग्धं तद्बलं सर्व्वं प्रदीप्तैरिव पावकैः । 22 ॥
दह्यमानं बलं दृष्ट्वा सम्भ्रान्तस्खलितेन्द्रियः ।
ततोऽस्त्राणि महातेजा विश्वामित्रो ह्यवासृजत् । 23 ॥
तैस्ते यवनकाम्बोजा वर्व्वराश्चाकुलीकृताः ।
ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान् । 24 ॥

the *Puhluvas* falling by hundreds beneath the prowess of *Vishwa-mitra*, she now produced the dreadful Sh*ukas*, together with the *Yuvunas*. By those mixed Sh*ukas* and *Yuvunas*, swift, mighty, splendid as the anthera of the Nelumbium, armed with sharp scymetars and *Puttishas*,[1] and clothed with a gold armour, wast he ground covered. By these, glowing like the ardent flame, the army of *Vishwa-mitra* was instantly burnt up. Seeing his army burning, *Vishwa-mitra*, filled with astonishment, calling forth all his energies, discharged arrows, by which the *Yuvunas*, the Kamboj*as*, and the *Vurvuras*, were completely discomfited. Seeing them discomfited, and

[1] Another kind of sword.

वशिष्ठश्चोदयामास कामधुक् सृज योधिनः ।
तस्या हम्भारवाज्जाताः काम्बोजा रविसन्निभाः । 25 ॥
उरसस्त्वभिसञ्जाता वर्व्वराः शस्त्रपाणयः ।
योनिदेशाच्च यवनाः शकृद्देशाच्छकास्तथा । 26 ॥
रोमकूपेषु म्लेच्छाश्च हारीताः सकिरातकाः ।
तैस्तन्निसूदितं सर्व्वं विश्वामित्रस्य तत्क्षणात् । 27 ॥
सपदातिरथं साश्वं सगजं रघुनन्दन ।
दृष्ट्वा निसूदितं सैन्यं वशिष्ठेन महात्मना । 28 ॥
विश्वामित्रसुतानाञ्च शतं नानाविधायुधं ।
अभ्यधावत् सुसंक्रुद्धं वशिष्ठं जपतांवरं । 29 ॥

petrified with fear by the weapons of *Vishwa-mitra*, *Vushishtha* gave command, "O cow, yielding every thing desired, create more warriors." Instantly, at her lowing, were produced Kamboj*as* fierce as the sun, and from her breast the V*urvuras*, with weapons in their hands. The Y*uvunas* were produced from *********, and the Sh*ukas* from the thighs of this animal, while from the pores of her skin were produced the Mlechch*has*, also called Haree*tas* and K*i*rat*ukas*. By these were the whole army of *Vishwa-mitra* instantly destroyed.[1] Seeing, O son of R*ughoo*, the army composed of infantry, cavalry, and elephants, destroyed by the great V*ushishtha*, the hundred

1 The reader will perceive that this army had been destroyed before. The pund*its*, however, find no difficulty in reconciling these contradictory circumstances. They think there is no mistake in the copy here.

हुङ्कारेणैव तान् सर्व्वान् निर्द्ददाह महामुनिः ।
ते साश्वरथपादाता वशिष्ठेन महात्मना ॥ 30 ॥
भस्मीकृता मुहूर्त्तेन विश्वामित्रसुतस्तदा ।
दृष्ट्वा विनाशितान् पुत्त्रान् बलञ्च सुमहाबलः ॥ 31 ॥
सव्रीडश्चिन्तयामास विश्वामित्रस्तदानघ ।
समुद्र इव निर्व्वेगो भग्नदंष्ट्र इवोरगः ॥ 32 ॥
उपरक्त इवादित्यः सद्यो निष्प्रभताङ्गतः ।
हतपुत्त्रबलो दीनो लूनपक्ष इव द्विजः ॥ 33 ॥
हतदर्पो हतोत्साहो निर्व्वेदं समपद्यत ।
स पुत्त्रमेकं राज्याय नियुज्य परिपालने ॥ 34 ॥

sons of *Vishwa-mitra* full of rage, ran with various weapons at *Vushishtha*, the chief cf ascetics. The great sage, with a loud blast from his nostrils, burnt them all up. By the great *Vushishtha*, the cavalry, the chariots, and the infantry of *Vishwa-mitra*, together with his sons, were instantly reduced to ashes.

Seeing his sons, and his whole army destroyed, O sinless one, the valiant *Vishwa-mitra* being like the sea deprived of its velocity, like a serpent with his teeth broken; like the sun, robbed of its splendor by an eclipse, was filled with peturbation. Deprived of his sons and army, he, thus stripped of his pride and confidence, was left without resource, like a bird bereft of her wings. Having fixed his only (remaining) son in the govern-

पृथिव्या वीर धर्म्मेण वनमेवाभ्यपद्यत ।
गत्वा च हिमवत्पार्श्वं किन्नरैरुपशोभितं । 35 ॥
महादेवप्रसादार्थं तपस्तेपे सुदुश्चरं ।
ऊर्द्ध्वबाहुः स राजर्षिः पादाङ्गुष्ठाग्रसंस्थितः । 36 ॥
अभक्षयद्वर्षशतं वायुमात्रं भुजङ्गवत् ।
अतुल्यं तादृशं दृष्ट्वा तपस्त्रैलोक्यदुष्करं । 37 ॥
केनचित्त्वथ कालेन महादेवो वृषध्वजः ।
आगत्य वरदो वीरं विश्वामित्रमभाषत । 38 ॥
किमर्थं तप्यसे राजन् ब्रूहि यत्ते विवक्षितं ।
वरदोऽस्मि वरो यस्ते काङ्क्षितः सोऽभिधीयतां । 39 ॥

ment, that he might by his valour preserve the kingdom, he himself departed into the forest, and going to the side of mount H*i*m*u*v*u*t, adorned by the K*i*nn*u*r*a*s, he, to obtain the favour of M*u*ha-dev*a*, performed the most severe austerities. The royal sage standing on the tips of his great toes, with his hands uplifted, like a serpent fed on air alone for a hundred years. After some time M*u*ha-dev*a*, whose ensign is the bull, seeing his unequalled austerities, scarcely paralleled in the three worlds, on a certain day coming, said to the hero V*i*shwa-m*i*tr*a*, "O king, why dost thou perform these austerities? Tell me what is thy request; I am propitious: whatever be the favour thou desirest, that will I bestow." Thus addressed by the god, V*i*shwa-m*i*tr*a*,

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवमिदं वचनमब्रवीत् । 40 ॥
यदि तुष्टोऽसि मे देव धनुर्वेदः प्रदीयतां ।
साङ्गोपाङ्गः सोपनिषत् सरहस्यः प्रदीयतां । 41 ॥
यानि देवेषु चास्त्राणि दानवेषु तथर्षिषु ।
गन्धर्व्वयक्षरक्षःसु प्रतिभान्तु च तानि मे । 42 ॥
तव प्रसादाद्भगवन् देवदेव ममेप्सितं ।
एवमस्त्विति देवेशो वाक्यमुक्त्वा दिवं ययौ । 43 ॥
प्राप्य चास्त्राणि राजर्षिर्विश्वामित्रो महायशाः ।
हर्षेण महता युक्तो दर्पपूर्णस्तदाभवत् । 44 ॥

the great ascetic, bowing to M*u*ha-dev*a*, replied, "O god, if thou art pleased with me, bestow on me the science of archery in its full extent; make me acquainted with its principles and all its mysteries. Whatever weapons are found among the gods, the Dan*u*v*a*s, the sages, the G*u*ndh*u*rv*a*s, the Y*u*ksh*a*s, or the R*u*ksh*u*ses, let them be clearly revealed to me. O divine one, god of gods, may this my desire be accomplished by thy favour. The lord of gods, acquiescing in his request, returned to heaven. Having obtained these weapons, the renowned V*i*shwa-m*i*tr*a*, the royal sage, filled with excessive joy, became elated with pride, increasing in energy like the sea at

विवर्द्धमानो वीर्य्येण समुद्र इव पर्व्वणि ।
जितमेव तदा मेने वशिष्ठमृषिसत्तमं । 45 ॥
आगत्य चाश्रमपदं मुमोचास्त्राणि तस्य सः ।
यैस्तत्तपोवनं सर्व्वं निर्दग्धमभवत्तदा । 46 ॥
उदीर्य्यमानमस्त्रन्तद्विश्वामित्रस्य धीमतः ।
दृष्ट्वा विप्रद्रुता भीता ऋषयो ऽथ सहस्रशः । 47 ॥
वशिष्ठस्य च ये शिष्यास्तथैव मृगपक्षिणः ।
विद्रवन्ति भयाद्भीता दिशः सर्व्वाः सहस्रशः । 48 ॥
वशिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।
मुहूर्त्तादिव निःशब्दमासीदीरिणसन्निभं । 49 ॥

the time of the full moon. He now resolved on the subduction of the most excellent sage V*ushishtha*. Going to his hermitage, V*ishwa-mitra* discharged arrows, by which all the forest of the sage, the scene of his devotions, was burnt up. At the sight of the dreadful weapons of the wise V*ishwa-mitra*, the sages seized with fear, hastily fled by thousands; even the disciples of V*ushishtha*, with the deer and the birds, filled with terror, ran by thousands in every direction. Thus the abode of the great V*ushishtha*, abandoned, became a silent solitude. V*ushishtha*, repeatedly calling to them, cried

अब्रवीच्च वशिष्ठस्तान्मा भैष्टेति मुहुर्मुहुः ।
नाशयाम्येष गाधेयं नीहारमिव भास्करः । 50 ॥
एवमुक्त्वा महातेजा वशिष्ठो वदतांवरः ।
विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत् । 51 ॥
आश्रमञ्चिरसंवृद्धं यद्विनाशितवानसि ।
दुराचारो हि यन्मूढस्तस्मात्त्वं प्रविनश्यसि । 52 ॥
इत्युक्त्वा चागमत्क्रुद्धो दण्डमुद्यम्य सत्वरं ।
विधूम इव कालाग्निर्यमदण्डमिवापरं । 53 ॥

इत्यार्षे रामायणे वाल्मीकीये आदिकाण्डे वशिष्ठाश्रमदाहः ॥

"Fear not, I will destroy the son of Gadhi as the sun disperses a fog." Having thus spoken, the mighty sage, chief among the eloquent, in anger addressed Vishwa-mitra, "Thou hast destroyed my ancient and spacious hermitage; thou impious and stupid one, for this deed thou shalt be thyself destroyed." Saying this Vushishtha, full of wrath, hastily snatching up a staff, fatal as the staff of Yuma, drew towards him tremendous as the clear flame of the universal conflagration.

Thus far the forty-second Section, describing the burning of Vushishtha's hermitage.

एवमुक्तो वशिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयमस्त्रमुत्क्षिप्य तिष्ठतिष्ठेत्यथाब्रवीत् । 1 ॥
ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरं ।
वशिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् । 2 ॥
स्थितोऽस्म्यहं क्षात्रबन्धो यद्बलं तद्धि दर्शय ।
नाशयाम्यद्य ते दर्पं शस्त्रस्याप्यद्य गाधिज । 3 ॥
क्व च क्षात्रबलं मूढ क्व च ब्राह्मं महद्बलं ।
पश्य ब्राह्मं बलं दिव्यं मम क्षत्रियपांशन । 4 ॥

SECTION XLIII.

V*i*shwa-m*i*tr*a*, the valiant, thus accosted by V*u*sh*i*shth*a*, snatching up a fire-weapon, cried "Stay, stay." Then the divine V*u*sh*i*shth*a* taking up his Br*u*hm*a*-staff equalling the staff of Y*uma*, in wroth exclaimed, "O vile Kshatr*a*, here I stand: now display the utmost of thy strength. To day, O son of Gadh*i*, I will destroy thy pride and thy weapons. Where is Kshatr*a*-strength, thou stupid one? and where is Br*u*hm*a*-strength? Behold my divine Br*u*hm*a*-strength, O thou Kshatr*a*, vile as the dust." The dreadful

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुत्तमं ।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा । 5 ॥
वारुणञ्चैव रौद्रञ्च ऐन्द्रं पाशुपतं तथा ।
ऐषीकञ्चापि चिक्षेप कुपितो गाधिनन्दनः । 6 ॥
मानवं मोहनञ्चैव गान्धर्व्वं स्वापनं तथा ।
जृम्भनं मादनञ्चैव सन्तापनविलापने । 7 ॥
शोषणं दारणञ्चैव वज्रमस्त्रं सुदुर्ज्जयं ।
ब्रह्मपाशं कालपाशं वारुणं पाशमेव च । 8 ॥
पिनाकमस्त्रं दयितं शुष्कार्द्रे अशनी तथा ।
दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च । 9 ॥

and flaming weapon of the son of Gadh*i* was now quenched by the Br*u*hm*a*-staff, as fire is extinguished by water. Then the son of Gadh*i*, incensed, poured in upon the sage the V*u*roona, the Roodr*a*, the *I*ndr*a*, the Pashoop*u*t*a*, the Isheek*a* weapons, together with the Man*u*v*a*, the Moh*u*n*a*, the Gandh*u*rv*a*, the Swap*u*n*a*, the Jr*i*mbh*u*n*a*, the Mad*u*n*a*, the S*u*ntap*u*n*a*, and the V*i*lap*u*n*a*, the Shosh*u*n*a*, the Dar*u*n*a*, and the tremendous V*u*jr*a*; the Br*u*hm*a*-pash*a*, the Kal*a*-pash*a*, the V*u*roon*a*-pash*a*, the much valued weapon P*i*nak*a*, and the missile weapons Shooshk*a* and Ardr*a*. The weapon D*u*nd*a*, the Pisha-ch*a*, and Krounch*a* and the Dh*u*rm*a*-discus, the Kal*a*-discus, and the discus

धर्म्मचक्रं कालचक्रं विष्णुचक्रं तथैव च ।
वायव्यं मथनञ्चैव अस्त्रं हयशिरस्तथा । 10 ॥
शक्तिद्वयञ्च चिक्षेप कंकालं मुषलन्तथा ।
वैद्याधरं महास्त्रञ्च कालास्त्रमथ दारुणं । 11 ॥
त्रिशूलमस्त्रं घोरञ्च कापालमथ कंकणं ।
एतान्यस्त्राणि चिक्षेप सर्व्वाणि रघुनन्दन । 12 ॥
वशिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् ।
तानि सर्व्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः । 13 ॥
तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः ।
तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्निपुरोगमाः । 14 ॥

of V*i*shn*oo*, the weapons Vay*u*vy*a*, M*u*th*u*n*a*, and H*u*y*a*-sh*i*r*a* did he discharge upon the great sage, with the two Sh*u*kt*i*s, the K*u*nkal*a*, and the Moosh*u*l*a*, the great weapon Vidyadh*u*r*a*, the terrible Kal*a*, the dreadful trident, and the Kapal*a*, and the K*u*nk*u*n*a*. All these weapons did he, O son of R*u*ghoo, hurl at the sage. Then by V*u*sh*i*shth*a*, the chief of asceties, was exhibited a wonder: all these weapons did the son of Br*u*hma destroy with his simple staff! These weapons being all rendered ineffectual, the son of Gadh*i* seized a Br*u*hm*a*-weapon. Beholding that weapon lifted up, the gods, preceded by *Ugni* and the divine sages, and the G*u*ndh*u*rv*a*s, and the serpents, were filled with terror;

L l

देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः ।
त्रैलोक्यमासीत्संत्रस्तं ब्रह्मास्त्रे समुदीरिते । 15 ॥
तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।
वशिष्ठो ग्रसते सर्व्वं ब्रह्मदण्डेन राघव । 16 ॥
ब्रह्मास्त्रं ग्रसमानस्य वशिष्ठस्य महात्मनः ।
त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणं । 17 ॥
रोमकूपेषु सर्व्वेषु वशिष्ठस्य महात्मनः ।
मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः । 18 ॥
प्राज्वलद्ब्रह्मदण्डश्च वशिष्ठस्य करोद्यतः ।
विधूम इव कालाग्निर्यमदण्ड इवापरः ।
ततोऽस्तुवन्मुनिगणा वशिष्ठं जपताम्वरं । 19 ॥

yea the three worlds were terrified at the uplifted Bruhma-weapon. That dreadful weapon, O Raghuva, Vushishtha, through Bruhma-energy, destroyed with his Bruhma-staff. The angry visage of the great Vushishtha, destroying the Bruhma-weapon, appalled the three worlds, and tremendous pencils of light shot from all the pores of his body, like the corruscations of fire from a thick smoke. The uplifted Bruhma-staff in the hand of Vushishtha blazed like the staff of Yuma, or the bright flame of the great conflagration.

The sages now praised Vushishtha, chief of ascetics, (saying), "Thy power, O brahman is irresistible; by thy own energy restrain it, O brahman, O chief

अमोघन्ते बलं ब्रह्मंस्तेजो धारय तेजसा ।
निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महाबलः । 20 ॥
अमोघन्ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः ।
एवमुक्तो महातेजाः शमञ्चक्रे महातपाः । 21 ॥
विश्वामित्रो विनिकृतो विनिश्वस्येदमब्रवीत् ।
धिग्बलं क्षत्रियबलं ब्रह्मतेजो बलं बलं । 22 ॥
एकेन ब्रह्मदण्डेन सर्व्वास्त्राणि हतानि मे ।
तदेतद्बलमालोक्य प्रसन्नेन्द्रियमानसः । 23 ॥
तपो महत् समास्थास्ये यद्वै ब्रह्मत्वकारणं ।
एवमुक्त्वा महातेजाः शस्त्रमुत्सृज्य दूरतः । 24 ॥

one; the most valiant *Vishwa-mitra* is subdued by thee; thy power is irresistible; let the worlds be delivered from their terror." Thus addressed, the mighty one, the great ascetic, assumed a placid countenance.

Vishwa-mitra, being conquered, deeply sighing, exclaimed, "What is the wretched power of a *Kshutriya*; *Bruhma*-energy is real strength: by one *Bruhma*-staff are all my weapons destroyed. Seeing that such is the power of the brahman, with all the energies of body and mind will I engage in a course of severe austerities, for the sake of obtaining brahmanhood." Saying this

ततः स निश्चयं कृत्वा ब्राह्मण्ये धृतमानसः ।
स जगाम तदा राम तपश्चरणनिश्चितः । 25 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे शतानन्दवाक्ये विश्वामित्र प्रतिज्ञा ॥

the highly energetic one threw his weapons to a distance from him, and having firmly fixed his mind on brahmanhood, he, O Rama, steady in his resolution, went to engage in sacred austerities.

Thus far the forty-third Section, containing Shutanunda's relation, of Vishwa-mitra's resolution.

ततः सन्तप्तहृदयः स्मरन्निग्रहमात्मनः ।
विनिश्वस्य विनिश्वस्य कृतवैरो महात्मना ॥ 1 ॥
दक्षिणां दिशमास्थाय महिष्या सह कौशिकः ।
फलमूलाशनस्तत्र चचार सुमहत्तपः ॥ 2 ॥
ब्रह्मर्षित्वमभिप्रेप्सुर्वशिष्ठस्पर्द्धया विभो ।
दृष्ट्वा ब्रह्मतपोयोगं वशिष्ठस्यात्मनोऽधिकं ॥ 3 ॥
तताप परमं राम तपोवनमुपाश्रितः ।
ब्राह्मणः स्यामिति मतिं समाधाय महामनाः ॥ 4 ॥

SECTION XLIV.

The descendant of *Kooshika*, with anguish of heart, remembering his own disgrace, and repeatedly sighing because he had made the magnamimous one his enemy, went with his queen to the south quarter, and living on fruits and roots engaged in a course of severe austerities. Desirous of becoming a *Bruhmurshi*, the chief, viewing, O *Rama*, the sacred austerities of *Vushishtha*, and his abstraction of mind, as greater than his own, through envious emulation, practised the severest austerities. Fixing his mind thus, "I will

तत्रास्य जज्ञिरे पुत्राश्चत्वारो लोकविश्रुताः ।
हविस्यन्दो मधुस्यन्दो दृढनेत्रो महारथः । 5 ॥
यदा च शासतो राज्यमष्टौ पुत्रा महाबलाः ।
जज्ञिरे राजशार्दूल वीर्य्यवन्तो महौजसः । 6 ॥
वर्षाणान्तत्र पूर्णे ऽथ सहस्रे तपताम्वरः ।
जज्वाल तपसा धीमान् कौशिको ऽग्निसमप्रभः । 7 ॥
पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ।
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनं । 8 ॥
जिता राजर्षिलोकास्ते तपसा कुशिकात्मज ।
अनेन तपसा युक्तं राजर्षिं त्वां समर्थये । 9 ॥

become a brahman," he took up his abode in a forest devoted to sacred mortification, and there had four sons born, renowned in the three worlds, *Huvisyunda*, *Mudhoosyunda*, *Drirha-netra*, and *Muha-rutha*. While he governed the kingdom, he had begotten eight sons, sovereign princes, heroes, of mighty prowess. The wise *Kouskika*, lumious as the flame, having practised austerities for a thousand years, shone resplendant by his glorious and sacred deeds.

A thousand years being expired, *Bruhma*, the sire of the world, in gentle accents, addressed *Vishwa-mitra*, rich in sacred mortification. O son of *Kooshika*, by thy austerities thou hast surpassed the world of royal sages; I

एवमुक्त्वा महातेजा जगाम सह दैवतैः ।
त्रिपिष्टपं ब्रह्मलोकं लोकानां परमेश्वरः । 10 ॥
विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किञ्चिदवाङ्मुखः ।
दुःखेन महताविष्टः समन्युरिदमब्रवीत् । 11 ॥
तपश्च सुमहत्तप्तं राजर्षिरिति मां विदुः ।
देवाः सर्षिगणाः सर्व्वे नास्ति मन्ये तपःफलं । 12 ॥
एवं निश्चित्य मनसा भूय एव महातपाः ।
तपश्चचार धर्म्मात्मा काकुत्स्थ परमात्मवान् । 13 ॥
एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ।
त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलवर्द्धनः । 14 ॥

therefore acknowledge thee, clothed with these sacred austerities, to be a royal sage. Having thus spoken the most illustrious, the chief of the three worlds, returned with the gods to the heaven of Bru*h*ma.

V*i*shwa-m*i*tr*a* having heard this, hung down his head with shame, and, filled with grief and vexation, thus vented his sorrow: "After having performed such great austerities, do all the gods and the sages account me (only) a royal sage? I esteem myself as having obtained nothing by my austerities." Having again firmly fixed his mind, the great devotee, the virtuous and sacred sage, O Kak*oo*tsth*a*, again engaged in austerities.

During this time Tr*i*sh*u*nk*oo*, the man of truth, of subdued passions, the enlarger

तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव ।
गच्छेयं स्वशरीरेण देवतानां परां गतिं । 15 ॥
वशिष्ठं स समाहूय कथयामास चिन्तितं ।
अशक्यमिति चाप्युक्तो वशिष्ठेन महात्मना । 16 ॥
प्रत्याख्यातो वशिष्ठेन स ययौ दक्षिणां दिशं ।
ततस्तत्कर्म्मसिद्धार्थं पुत्रांस्तस्य गतो नृपः । 17 ॥
वाशिष्ठा दीर्घतपसस्तपो यत्र हि तेपिरे ।
त्रिशङ्कुस्तन्महातेजाः शतं परमभास्वरं । 18 ॥
वशिष्ठपुत्रान्ददृशे तप्यमानान्मनस्विनः ।
सोऽभिवाद्याञ्जलिं कृत्वा तानुवाच तपोधनान् । 19 ॥

in of the race of *Ikshwakoo*, O Ragh*uva*, thought with in himself, " I will perform sacrifice that I may go to the mansions of the gods in my embodied state." Having called V*ushishtha*, and communicated to him his ideas, he was informed by V*ushishtha* that it was impossible. Discouraged by V*ushishtha*, the king went southwards, and for the accomplishment of his wish, repaired to the place where the sons of V*ushishtha*, performing long-protracted devotions, were engaged in sacred austerities. T*rishunkoo*, the illustrious, beheld the highly resplendant sons of V*ushishtha*, in number a hundred, engaged in sacred mortification with devoted mind; and bowing at their feet even to the earth, he, respectfully joining his hands, addressed the great devotees: Having

कुशलञ्चाव्ययञ्चैव पृष्ट्वा चैताननामयं ।
अब्रवीत् स महातेजा गुरुपुत्रान् विशेषतः । 20 ॥
प्रत्याख्यातो वशिष्ठेन ह्रिया किञ्चिदवाङ्मुखः ।
शरणं वः प्रपन्नोऽहं शरण्याञ्छरणप्रदान् । 21 ॥
त्रातुमर्हथ मां सर्व्वे प्रपन्नं शरणागतं ।
प्रत्याख्यातोऽस्मि गुरुणा वशिष्ठेन महात्मना । 22 ॥
यष्टुकामो महायज्ञं तमनुज्ञातुमर्हथ ।
गुरुपुत्रानहं सर्व्वान् पुरस्कृत्य पुरोधसः । 23 ॥
शिरसा प्रणतो भूत्वा याचे वस्तपसि स्थितान् ।
ते मां भवन्तः सिद्ध्यर्थं याजयन्तु तपोधनाः । 24 ॥

enquired concerning their undecaying health and welfare, the illustrious one particularly addressed the sons of his preceptor: "Discouraged by V*ushishtha* I with dejected countenance betake myself to you, the asylum and support of the miserable, as to my only refuge. Be pleased all to save me your distressed suppliant. Desiring to perform a great sacrifice, I am discouraged by my preceptor the great V*ushishtha*. Be ye pleased to command this sacrifice. Bowing my head and appointing you all, the sons of my preceptor, my priests, O ye rich in sacred austerities, I intreat you, engaged in mortification, to perform the sacrifice to accomplish my wish, that I by sacrifice may

सशरीरो यथा स्वर्गं यज्ञेन समवाप्नुयां ।
प्रत्याख्यातो वशिष्ठेन गतिमन्यान्तपोधनाः । 25 ॥
गुरुपुत्रानृते सर्व्वान्नाहं पश्यामि तत्त्वतः ।
इक्ष्वाकूणां हि सर्व्वेषां वशिष्ठः परमो गुरुः । 26 ॥
तस्मादनन्तरं सर्व्वे भवन्तो गुरवो मम ।
भवद्भिः संपरित्यक्तः प्रणिपत्य गुरोः सुतान् ।
अन्यं गुरुमुपाशिष्ये यथार्थं कृतमानसः । 27 ॥

इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते त्रिशङ्कुवाक्यं ॥

ascend to heaven in my embodied state. O rich in sacred austerities, discouraged by *Vushishtha*, I behold no refuge beside the sons of my preceptor. Of all the race of *Ikshwakoo* is *Vushishtha* the excellent *gooroo*, and after him are all you my venerable instructors. Forsaken by you I will bow to the sons of my preceptors, and appoint another spiritual guide according to my own mind.

Thus far the forty-fourth Section, containing the supplication of *Trishunkoo*.

त्रिशङ्कुवचनं श्रुत्वा ततः क्रोधसमन्वितं ।
ऋषिपुत्त्रशतं राम राजानमिदमब्रवीत् । 1 ॥
प्रत्याख्यातोऽसि दुर्ब्बुद्धे गुरुणा सत्यवादिना ।
तदतिक्रम्य वचनं कस्मादस्मानुपागतः । 2 ॥
मूलमुत्सृज्य कस्मात्त्वं शाखामिच्छसि सेवितुं ।
नैतत्ते साधु यद्राजन्नस्मानिच्छसि सेवितुं ।
इक्ष्वाकूणां हि सर्व्वेषां पुरोधाः परमा गतिः । 3 ॥
अतः क्षेमं न ते तस्य वचोऽतिक्रम्य वर्त्तितुं ।
न चातिक्रमितुं शक्यं वचनं सत्यवादिनः । 4 ॥

SECTION XLV.

Having heard the words of *Trishunkoo*, O *Rama*, the hundred sons of the sage, filled with anger, thus answered the king: "O stupid wretch, prohibited by thy preceptor, the sacred speaker of truth, why dost thou transgress his word, and apply to us? Why, rejecting the root dost thou betake thyself to the branches? O king, thy desire to serve us is not good; he is the priest, and the glory of all the *Ikshwakoos*; that thou art therefore about to transgress his word, is not for thy good. Thou art unable to render void all the words of that speaker of truth. What the divine sage *Vushishtha* has declared

अशक्यमिति यत्प्राह वशिष्ठो भगवानृषिः ।
तदस्माभिः कथं शक्यं कर्त्तुमद्य बलादिव ॥ 5 ॥
बालिशोऽसि सुमन्दात्मन् गम्यतां स्वपुरं पुनः ।
याजने भगवानेव शक्तोऽसौ न वयं हि ते ॥ 6 ॥
तेषान्तद्वचनं श्रुत्वा क्रोधव्याकुलिताक्षरं ।
राजा मन्युसमाविष्टो मुनिपुत्त्रानुवाच तान् ॥ 7 ॥
प्रत्याख्यातो वशिष्ठेन भवद्भिस्तदनन्तरं ।
अन्यां गतिं गमिष्यामि यष्टुं विदितमस्तु वः ॥ 8 ॥
ऋषिपुत्त्राश्च तच्छ्रुत्वा घोराक्षरमिदं वचः ।
शेपुस्तं नृपतिं क्रुद्धाश्चाण्डालः श्वो भविष्यसि ॥ 9 ॥

impossible, how can that be accomplished by us. O stupid one, thou art an ignorant person; go home again. He, the divine one, is able to perform thy sacrifice; but we are not." Having heard their reply, the king full of grief, his speech faultering through anger, replied to the sons of the sage, "I have been discouraged by *Vushishtha*, and afterwards by you. I will take another way to perform the sacrifice: be this known to you." The sons of the sage hearing these high words, enraged, cursed the king (saying), "Be thou a Ch*u*ndal*a* to-morrow." Having thus cursed him they returned to their own hermitages.

इति श्रुत्वा तु राजानं विविशुस्ते स्वमाश्रमं ।
अथ रात्र्यां व्यतीतायां तस्यां राजा बभूव सः । 10 ॥
चाण्डालदर्शनो राम सद्य एव दुराकृतिः ।
अधोनीलाम्बरधरो मलवासः कृतोत्तरः । 11 ॥
संरक्तताम्रघोराक्षः करालो हरिपिङ्गलः ।
ऋक्षचर्म्मनिवासी च लौहाभरणभूषितः । 12 ॥
तं दृष्ट्वा सचिवास्तस्य सद्यश्चाण्डालतां गतं ।
दुद्रुवुः स्वपुरं राम पौरा ये चानुयायिनः । 13 ॥
एक एव तदा राजा जगामाकुलचेतनः ।
शापजेन सुदुःखेन दह्यमानो दिवानिशं । 14 ॥

That night, O Ram*a*, being past, the king undergoing an immediate change, appeared in the morning a deformed creature, a complete Ch*u*ndal*a*, with his under garment blue, and his upper ones filthy, his eyes inflamed, and of the colour of copper, and he himself of a frightful monkey-brown; his royal robes being changed to a bear-skin, and his ornaments turned to iron. Seeing him in the condition of a Ch*u*ndal*a*, the counsellors, O Ram*a*, ran to their own abode, followed by the people at the town. The king retired alone, full of distress, burning day and night with anguish of mind, the

विश्वामित्रं महात्मानं ततः शरणमाययौ ।
स्पर्द्धमानं वशिष्ठेन शरणार्थी तपोधनं ॥ 15 ॥
विश्वामित्रोऽपि दृष्ट्वैव राजानन्तु तथागतं ।
चाण्डालरूपिणं राम कारुण्यं समुपागमत् ॥ 16 ॥
कारुण्याच्च महातेजा वाक्यं वाक्यविशारदः ।
अब्रवीत् गतलक्ष्मीकं राजानं घोरदर्शनं ॥ 17 ॥
किमागमनकार्य्यन्ते राजपुत्र महाबल ।
अयोध्याधिपते वीर शापाच्चाण्डालतां गतः ॥ 18 ॥
अथ तद्वाक्यमाकर्ण्य राजा चाण्डालतां गतः ।
अब्रवीत् प्राञ्जलिर्व्वाक्यं विश्वामित्रं तपोधनं ॥ 19 ॥

effect of his curse. Soon, however, he took refuge with the great *Vishwa-mitra*. Beholding the monarch rich in devotion, and contemned by *Vushishtha*, seeking to him for an asylum, in the form of a Ch*u*ndal*a*, *Vishwa-mitra*, was moved with compassion. This illustrious and eloquent one, moved with pity, thus addressed the king of terrific aspect, whose auspicious marks were obliterated: "Why art thou come hither, O prince of mighty power? O hero lord of *U*yodhya, thou art become a Ch*u*ndal*a* through a curse." Hearing these words, the king become a Ch*u*ndal*a*, with hands respectfully joined, thus replied to *Vishwa-mitra*, rich in sacred austerities, "O thou, appearing

प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ।
इमं विपर्य्ययं प्राप्तः काममप्राप्य काङ्क्षितं । 20 ॥
सशरीरो दिवं यायामिति मे सौम्यदर्शन ।
महायज्ञफलेनेति तच्च नैवाप्यते फलं । 21 ॥
अनृतं नोक्तपूर्व्वं हि विश्वामित्र मया क्वचित् ।
कृच्छ्रेऽपि वर्त्तमानेन क्षत्रधर्म्मेण ते शपे । 22 ॥
यज्ञैर्बहुविधैरिष्टं प्रजा धर्म्मेण पालिताः ।
गुरवश्च मया सर्व्वे शीलवृत्तेन तोषिताः । 23 ॥
धर्म्मे प्रयतमानस्य यज्ञं चाहर्त्तुमिच्छतः ।
परितोषं न गच्छन्ति गुरवो मुनिपुङ्गव । 24 ॥

like the moon, discouraged by my preceptor, and his sons, aud cursed by them, I am fallen into this misery; while my earnest wish of going in an embodied state to heaven, through the merit of a great sacrifice is not obtained. O *Vishwa-mitra*, an untruth was never yet uttered by me; I am in adversities, but I swear to thee by the duties of a *Kshutriya* which I have ever observed, that I have worshipped the gods by various kinds of sacrifice; my subjects have been governed with justice, and all those whom I ought to honour have been pleased by my devoted attention; yet with me labouring with the greatest assiduity, were not my preceptors pleased, O chief of sages, when I wished to performed a sacrifice. I regard the deeds of a former life

दैवमेव परं मन्ये पौरुषन्तु निरर्थकं ।
दैवेनाक्रम्यते सर्व्वं दैवं हि परमा गतिः । 25 ॥
तस्य मे परमार्त्तस्य दैवोपहतकर्म्मणः ।
शरणागतस्य भगवन् प्रसादं कर्त्तुमर्हसि । 26 ॥
नान्यां गतिङ्गमिष्यामि नान्यच्छरणमस्ति मे ।
दैवं पुरुषकारेण निवर्त्तयितुमर्हसि । 27 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे त्रिशङ्कुवाक्यं ॥

as influential, and those of the present life as of no avail; by the deeds of the former life are all things effectually influenced. By the merits of a former life is supreme happiness secured. O divine one, be propitious to me, full of distress, to me taking refuge in thy power, my works rendered void by the demerits of a former life.[1] Besides thee, I desire no other refuge; for me there is no other asylum. It is worthy of thee, by thine energy, to avert this destiny."

Thus far the forty-fifth Section, relating the supplication of Trishunkoo.

[1] The commentaries explain the word Diva here as referring to the deeds of a former life.

उक्तवाक्यन्तु राजानं विश्वामित्रो महामुनिः ।
अब्रवीन्मधुरं वाक्यं त्रिशङ्कोर्हर्षवर्द्धनं ।१॥
इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्म्मिकं ।
शरणन्ते भविष्यामि मा भैषीर्नृपपुङ्गव ।२॥
सर्व्वानामन्त्रयिष्येऽहं त्वत्कृतेऽत्र तपोधनान् ।
काङ्क्षितस्यास्य ते राजन् सिद्धये यज्ञकर्म्मणि ।३॥
गुरुशापकृतं रूपं यदेतद्धार्य्यते त्वया ।
संसिद्धस्त्वमनेनैव रूपेण स्वर्गमेष्यसि ।४॥

SECTION XLVI.

Vishwa-mitra, the great sage, in sweet and heart reviving accents, replied to the supplicating king, " O *Ikshwakoo*, thou art welcome; O my son, I know that thou art truly virtuous; I will be an asylum to thee; fear not, O chief of kings, on thine account I will invite hither all the ascetics, that they may accomplish by sacrifice this grand object of thy desire. Being perfected, thou shalt go to heaven in the form imposed on thee by the curse of thy preceptors, with which thou art now laden. O chief of kings, thy obtaining of heaven I view as already in my hand; inasmuch as thou hast repaired to me, thou art

हस्तप्राप्तमहं मन्ये स्वर्गन्ते नृपसत्तम ।
यस्त्वं मामभ्युपागम्य त्रिदिवं गन्तुमर्हसि । 5 ॥
एवमुक्त्वा महातेजाः पुत्रानाहूय सर्व्वशः ।
व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात् । 6 ॥
आनयध्वमिह क्षिप्रं यज्ञद्रव्याण्यपेक्षितः ।
मदीयेनैव यज्ञोऽयं द्रव्येणास्य भविष्यति । 7 ॥
शिष्यानुवाच चाहूय सर्व्वानेव तदा वचः ।
सर्व्वानृषीनानयध्वं सवाशिष्ठान्ममाज्ञया । 8 ॥
सशिष्यान् सुहृदश्चैव सर्त्विजः सुबहुश्रुतान् ।
यश्च यद्वचनं ब्रूयान्मम वाक्यप्रचोदितः । 9 ॥

worthy to enter heaven." Having thus said, the illustrious one, calling his wise sons, ordered them to prepare all things for the sacrifice, (saying), "Speedily bring hither all the sacrificial articles; at my expence shall this sacrifice be performed." Then calling all his disciples, he said, "Bring all the sages, and the sons of V*ushishtha*, with their disciples and friends, together with the sacrificing priests, and those who read the Ve*da*. Whatever any one invited by me shall reply, report fully to me, exactly as spoken." At his command all the disciples, going forth in every direction,

तन्मे भवद्भिरावेद्यं यथा प्रोक्तमशेषतः ।
शिष्यास्ततोऽस्य ते जग्मुर्दिशः सर्वे तदाज्ञया । 10 ॥
आमन्त्र्य चाप्युपावृत्तान्चिरेण तपोधनान् ।
ऊचुः प्राञ्जलयोऽभ्येत्य विश्वामित्रमिदं वचः । 11 ॥
तवोपमन्त्रिताः सर्वे मुनयोऽस्माभिराज्ञया ।
आज्ञा प्रतिगृहीता तैः सर्वैरेव तपोधनैः । 12 ॥
अस्माभिरुक्तैरभ्येत्य वर्जयित्वा महोदयं ।
वशिष्ठस्य च पुत्राणां शतं क्रोधसमाकुलं । 13 ॥
यदुवाच वचो घोरं शृणु तन्मुनिपुङ्गव ।
क्षत्रियो याजको यत्र चाण्डालस्यापि यज्वतः ।
कथं सदसि भोक्ष्यन्ते हविस्तत्र सुरोत्तमाः । 14 ॥

invited all the ascetics whom they found. Returning, they with hands respectfully joined, approaching *Vishwa-mitra*, said, "All the sages invited by us, at thy command, all the devotees addressed by us, coming near, have accepted the invitation, *Muhoduya* excepted; and, O chief of sages, hear the harsh words uttered by the hundred sons of *Vushishtha*, transported with rage; "How should the chief gods eat the sacrifice in that assembly where a *Kshutriya* is the sacrificer of what a *Chundala* will offer? and how shall

ब्राह्मणा वा महात्मानो भुक्त्वा चाण्डाल भोजनं ।
कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पालिताः । 15 ॥
निष्ठुरं वचनं प्राहुरेतत् संरक्तलोचनाः ।
वाशिष्ठा मुनिशार्द्दूल सर्व्वे ते समहोदयाः । 16 ॥
इति तेषां वचः श्रुत्वा शिष्याणां मुनिपुङ्गवः ।
क्रोधसंरक्तनयन इदं वचनमब्रवीत् । 17 ॥
यद्दूषयन्त्यदुष्टं मां वाशिष्ठा मन्दचेतसः ।
भस्मीभूता दुरात्मानः कालस्य वशमागताः । 18 ॥
अद्य ते कालपाशेन नीता वैवस्वतक्षयं ।
सप्त जातिशतान्येव मृतपाः सन्तु सर्व्वशः । 19 ॥

great brahmans, after eating the food of a Chundala, go to heaven, purified by Vishwa-mitra? These harsh words, O chief of sages, did the sons of Vushishtha with Muhoduya utter, their eyes ensanguined with rage."

Hearing the words of his disciples, the great sage replied, his eyes inflamed with anger, "May the evil-minded sons of Vushishtha, who have charged me the guiltless one, with blame, be for this crime reduced to ashes, and become the subjects of Yuma. Let them, this day inclosed in the bonds of Kala,[1] depart to the habitation of Vivuswuta,[2] and for seven hundred successive births as-

1 Another name of Yuma, the son of Vivuswut, or Soorya. 2 Yuma.

श्वमांसनियताहाराः पुष्टिकामाः सुनिर्घृणाः ।
विकृताश्च विरूपाश्च लोकाननुचरन्त्विति । २० ॥
महोदयश्च दुर्ब्बुद्धिरदुष्टं मां ह्यदूषयत् ।
दूषितः सर्व्वलोकेषु निषादत्वमवाप्स्यति । २१ ॥
प्राणातिपातनिरतो निरनुक्रोशतां गतः ।
दीर्घकालं मम क्रोधात् दुर्वृत्या वर्त्तयिष्यति । २२ ॥

sume the form of persons procuring a subsistence by the dead,[1] and feeding on the flesh of dogs through desire of prolonging a wretched existence; deformed, disfigured, abhorred, may they thus wander among men: and may the wicked *Muhoduya*, who charged me, innocent, with blame, himself esteemed guilty by all, sink into the condition of a *Nishada*;[2] and, void of compassion, intent on destroying life, through my anger prolong a hated existence for

1 The original word denotes a tribe of the most degraded of men, who for their subsistance, go about collecting the old clothes of the dead, or any other thing pertaining to them. They are usually employed in the meanest offices, such as dragging dead bodies from the streets to the rivers, executing criminals, &c. They are viewed with abhorrence by all clases of *Hindoos*.

2 The *Nishadas* are a kind of *Chundalas*, who subsist by hunting.

एतावदुक्त्वा वचनं विश्वामित्रो महामुनिः ।
विरराम महातेजास्तस्मिन् मुनिसमागमे । 23 ॥

इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते वाशिष्ठशापः ॥

a long series of years." The great sage *Vishwa-mitra*, full of energy, having said this in the assembly of sages, ceased.

Thus far the forty-sixth Section, containing the curse upon *Vushishtha's* sons.

स क्रोधविषमुत्सृज्य गाधिजो रघुनन्दन ।
तपोबलहतान् कृत्वा वासिष्ठान् समहोदयान् । 1 ॥
ऋषिमध्ये परं वाक्यं विश्वामित्रो ऽभ्यभाषत ।
अयमिक्ष्वाकुदायादस्त्रिशङ्कुरिति विश्रुतः । २ ॥
धार्म्मिकः सत्यसन्धश्च मामेव शरणं गतः ।
स्वेनानेन शरीरेण स्वर्गं गन्तुमभीप्सति । 3 ॥
तदिदं मुनयः सर्व्वे समनुज्ञातुमर्हथ ।
विश्वामित्रवचः श्रुत्वा ततस्ते मुनिपुङ्गवाः । 4 ॥

SECTION XLVII.

"O Son of *Rughoo*, *Vishwa-mitra*, the son of Gadh*i*, having emitted this poison of anger, and deprived the sons of *Vushishtha* and *Muhoduya* of the power of ascetics,1 began thus to converse with the sages, in a composed manner, " This descendant of *Ikshwakoo*, T*rishunkoo* by name, renowned, virtuous, a constant observer of truth, who has placed himself under my protection, is exceedingly desirous of going to heaven in his embodied state. It is yours, O ye sages, to accomplish the work." Hearing the words of V*ishwa*-

1 The power which they acquire through intense mortification.

मित्रः संमन्त्रयामासुर्विश्वामित्रभयार्द्दिताः ।
अयं कुशिकदायादस्तपस्वी क्रोधनो भृशं । 5 ॥
न विग्रहः सहानेन क्षमो ऽस्माकं मनीषितां ।
अग्निकल्पो हि भगवान् शापं दास्यति रोषितः । 6 ॥
तस्मात्प्रवर्त्त्यतां यज्ञो यथोक्तं महर्षिणा ।
क्रियताञ्च तथा यत्नः सशरीरो यथा दिवं । 7 ॥
गच्छेदिक्ष्वाकुदायादो विश्वामित्रस्य तेजसा ।
ततः प्रववृते यज्ञः सर्व्वसम्भारसम्भृतः । 8 ॥
अध्वर्य्युरभवत्तत्र विश्वामित्रो महायशाः ।
ऋत्विजश्चाभवंस्तत्र मुनयः शंसितव्रताः । 9 ॥

mitra, those great sages, fearing him greatly, thus consulted together: "This son of K*ooshika*, this great devotee, is exceedingly wrathful; there is no necessity for us to contend with him; let us p*und*i*ts* wave disputation with him. The divine one, enraged like the fire, will pour on us a curse; let us therefore begin the sacrifice as required by the great sage, and so exert ourselves, that the heir of *Ikshwakoo*, by the influence of V*i*shwa-*mitra*, may ascend to heaven in an embodied state.

तस्य यज्ञे तदा तस्मिंस्त्रिशङ्कोर्भूरितेजसः ।
विश्वामित्रो ऽथ भगवान् मन्त्रविन्मन्त्रपारगः । 10 ॥
चकारावाहनं यज्ञे भागार्थं त्रिदिवौकसां ।
नाभ्यगच्छन् यदाहूता भागार्थन्तत्र देवताः । 11 ॥
ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।
स्रुवमुद्यम्य भगवांस्त्रिशङ्कुमिदमब्रवीत् । 12 ॥
पश्य मे तपसो वीर्य्यं स्वार्ज्जितस्य नरेश्वर ।
एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा । 13 ॥
दुष्प्रापं स्वशरीरेण दिवं गच्छ नराधिप ।
बाल्यात्प्रभृति यत्किञ्चिन्मया सम्यक् तपश्चितं । 14 ॥

All the articles being collected, the sacrifice began. The illustrious V*i*shwa-m*i*tr*a* was the priest repeating the formulas of the Y*u*j*u*s-ved*a*, and the sages, eminent in sacred vows, were the sacrificing priests. Then V*i*shwa-m*i*tr*a*, the divine one, deeply versed in the m*u*ntr*a*s, called thither the celestial inhabitants to receive their shares of this great sacrifice of Tr*i*sh*u*nk*oo*. The invited gods refusing to come for their shares, the divine one, the great V*i*shwa-m*i*tr*a*, transported with anger, snatching up the sacred ladle, said to Tr*i*sh*u*nk*oo*: "Behold, O sovereign of men, the virtue of my austerities, of my self-acquired energy: by my own power will I send thee to heaven, O lord of men; to heaven, so difficult to be obtained, ascend in thine

तेजसा तस्य तपसः सशरीरो दिवं व्रज ।
उक्तवाक्ये मुनावेवं सशरीरो नृपस्तदा । 15 ॥
ययौ स्वर्गं खमाविश्य मुनीनां पश्यतान्तदा ।
त्रिदिवन्तु गतं दृष्ट्वा त्रिशङ्कुं पाकशासनः । 16 ॥
सह सर्व्वैः सुरगणैरिदं वचनमब्रवीत् ।
त्रिशङ्को पत भूमौ त्वं नासि स्वर्गकृतालयः । 17 ॥
गुरुशापादुपहतो मूढः शीघ्रमवाक्शिराः ।
एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत्ततः । 18 ॥
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनं ।
तच्छ्रुत्वा वचनन्तस्य त्राहीति पततो दिवः ।
विश्वामित्रो भृशं क्रुद्धस्तिष्ठ तिष्ठेत्युवाच तं । 19 ॥

embodied state. By the influence of all the sacred austerities which from my infancy I have performed, in thine embodied state depart to heaven." These words being uttered by the sage, the king, immediately mounting into the air, ascended to heaven, the sages looking on. Seeing T*r*ish*u*nk*oo* arrived in heaven, Pak*a*-shas*u*n*as*,[1] with all the gods, said, "O T*r*ish*u*nk*oo*, O stupid one, smitten by the curse of thy *gooroo*, speedily fall headlong to the earth; thou hast no place in heaven." Thus commanded by M*u*hendr*a*, T*r*ish*u*nk*oo* instantly fell, crying out to V*i*shwa-m*i*tr*a* the great ascetic, "O save, save." Hearing the voice of T*r*ish*u*nk*oo* falling from heaven, and crying save, save, V*i*shwa-m*i*tr*a*, full of wrath, called out, "Stop, stop!" Then through the

[1] *Indra.*

ततो ब्रह्मतपोयोगात् प्रजापतिरिवापरः ।
ससर्ज दक्षिणे भागे सप्तर्षीनपरांस्ततः । 20 ॥
दृष्ट्वा दक्षिणमार्गस्थान् सप्तर्षीनपरान् प्रभुः ।
नक्षत्रवंशमपरं स्रष्टुं समुपचक्रमे । 21 ॥
स्वर्गस्य दक्षिणे मार्गे तपोब्रह्मबलाश्रयात् ।
सृष्ट्वा च नक्षत्रगणं क्रोधसंरक्तलोचनः । 22 ॥
इन्द्रादीनपरान् देवान् स्रष्टुं समुपचक्रमे ।
ततः परमसम्भ्रान्ताः सदेवर्षिगणाः सुराः । 23 ॥
विश्वामित्रं महात्मानमूचुः सानुनयम्वचः ।
अयं राजा महाभाग गुरुशापपरिक्षतः । 24 ॥

power of *Bruhma*-austerities, and abstraction of mind, he, like another *Pruja-puti*, created seven other great sages[1] in the south quarter. Seeing the seven other sages in their place on the south-quarter, the divine one began to create another family of *Nukshutras*.[2] Having, by the influence of sacred mortification, created an assemblage of *Nukshutras*, his eyes reddening with anger, he began to create another *Indra*, and another circle of gods. Upon this all the divine sages and the gods, petrified with astonishment, addressed *Vishwa-mitra* with humble supplication, "O possessor of the great share, this king,

1 "Seven other great sages." The *Hindoos* say, that the Pleiades are seven sages, sons of *Bruhma*. *Vishwa-mitra* therefore placed his seven in the south quarter.

2 Stellar mansions, the heavenly bodies.

सशरीरो दिवं गन्तुं नार्हत्यकृतपावनः ।
प्रमाणानि प्रमाणज्ञैः परिपाल्यानि यत्नतः । 25 ॥
पुराणैः स्थापितां संस्थां नातिक्रमितुमर्हसि ।
इति तेषां वचः श्रुत्वा देवानां मुनिपुङ्गवः । 26 ॥
अब्रवीत् स्नेहवद्वाक्यमिदमाभाष्य देवताः ।
सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः । 27 ॥
आरोहणं प्रतिज्ञातं नानृतं कर्त्तुमुत्सहे ।
स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः । 28 ॥
नक्षत्राणि च सर्व्वाणि ध्रुवाणीमानि सन्तु नः ।
यावल्लोका धरिष्यन्ति तावत् स्थास्यन्त्यमूनि च । 29 ॥

wounded by the curse of his preceptor, is not fit, without previous purification, to enter heaven in an embodied state. The divine books are to be observed with care by those acquainted with their evidence. It becomes not thee to subvert the order of things established by the ancients."

Hearing the words of the gods, the great sage, calling to them, answered in gentle terms, "Peace be to you I cannot permit the promise made to this monarch *Trishunkoo*, of going to heaven in his embodied state, to become ineffectual. Let his residence in heaven, in an embodied state, be perpetual; and let all these my stars be permanent. Let them continue as long as the world

एतां प्रतिज्ञां सर्व्वे मे समनुज्ञातुमर्हथ ।
एवमुक्ताः सुराः सर्व्वे प्रत्यूचुर्मुनिपुङ्गवं । 30 ॥
एवं भवतु भद्रन्ते तिष्ठन्त्वेतानि सर्व्वशः ।
तिष्ठन्त्वेतानि ज्योतींषि वैश्वानरपथाद्बहिः । 31 ॥
अवाक्शिरा एव चायन्त्रिशङ्कुरिह तिष्ठतु ।
दक्षिणस्यामभिरतो दिशि स्वप्रभया ज्वलन् । 32 ॥
अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमं ।
कृतार्थं कीर्त्तिमन्तञ्च स्वर्गलोकगतं यथा । 33 ॥
विश्वामित्रस्तु तच्छ्रुत्वा देवानाम्वचनन्तदा ।
बाढमित्यब्रवीत्तत्र सर्व्वदेवैरभिष्टुतः । 34 ॥

endures. It becomes you to confirm this which I have promised." All the gods, thus addressed, replied to the great sage, "Peace be to thee; be it thus; let all these remain; let all thy luminaries remain on the outside of the path of Vishwan*ura*,[1] and let Tr*i*sh*u*nk*oo*, well pleased, remain in the south quarter with his head downwards, resplendent by his own light, while all these luminaries attend the excellent and renowned sovereign of men, who has seen his desire accomplished, and obtained heaven." Hearing the words of the celestials, V*i*shwa-m*i*tr*a*, extolled by all the gods, acquiesced in their

1 The fire.

ततो देवा महात्मान ऋषयश्च तपोधनाः ।
जग्मुर्यथागतं सर्व्वे यज्ञस्यान्ते नरोत्तम । 35 ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये बालचरिते आदिकाण्डे
त्रिशङ्कुस्वर्गारोहणं ॥

proposal. After this, O chief of men, the sacrifice being ended, the great gods, and the sages rich in devotion, all returned as they came.

Thus far the forty-seventh Section, describing the ascension of *Trishunkoo* to heaven.

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तानृषीन् ।
अब्रवीन्नरशार्दूलः सर्व्वांस्तान् वनवासिनः । 1 ॥
महान् विघ्नः प्रवृत्तोऽयं दक्षिणामास्थितो दिशं ।
दिशमन्यां प्रपत्स्यामस्तत्र तप्स्यामहे तपः । 2 ॥
पश्चिमायां विशालायां पुष्करेषु महात्मनः ।
सुखं तपश्चरिष्यामः सुखं तद्धि तपोवनं । 3 ॥
एवमुक्त्वा महातेजाः पुष्करारण्यमाश्रितः ।
तप उग्रं दुराधर्षं तेपे मूलफलाशनः । 4 ॥

SECTION XLVIII.

The illustrious V*i*shwa-m*i*tr*a*, O chief of men, seeing the sages depart, said to all the inhabitants of the forest, "O devout ascetics, in this south quarter great obstructions appear in our way, let us go to another quarter and perform sacred austerities. O great ones, in the west, in the country of V*i*-shal*a*, at the sacred place Pooshk*u*r*a*, a pleasant forest for devotion, shall we practice our sacred austerities in perfect security." Saying this, the illustrious one settled in the wilderness belonging to that sacred place, feeding

एतस्मिन्नेव काले तु अयोध्याधिपतेस्तथा ।
अम्बरीषस्य राजर्षेर्यष्टुं मतिरजायत । 5 ॥
तस्य वै यजमानस्य नरमेधेन भूपतेः ।
प्रोक्षितं मन्त्रवद्यूपात् पशुमिन्द्रो जहार तं । 6 ॥
नरं लक्षणसम्पूर्णं पशुत्वे विनियोजितं ।
तस्मिन् हृते पशौ विप्रो राजानमिदमब्रवीत् । 7 ॥
पशुर्यः प्रोक्षितो राजन् केनापि स हृतो बलात् ।
अरक्षितारं राजानं घ्नन्ति दोषा नरेश्वर । 8 ॥
प्रायश्चित्तं महत्त्वेतत् तं त्वं पशुमुपानय ।
अन्यं वाप्यानय क्रीत्वा यावत् कर्म्म प्रवर्त्तते । 9 ॥

on roots and fruits, and engaging in a severe and unparelleled course of mortification.

At this time the royal sage *Umbureesha*, king of *Uyodhya*, resolved on forming a human sacrifice, but the victim of the king engaged in this sacrifice, (the victim), bearing the characteristic marks, and appointed for immolation, did *Indra* steal from the sacred pile. The victim being taken away, the priest addressed the king thus: " O king, the consecrated victim is, by some one, forcibly taken away. O sovereign of men, guilt overwhelms the king who does not preserve inviolate the sacrifice. A failure of this nature requires a great expiation; therefore bring this victim, or, buying another, bring

उपाध्यायवचः श्रुत्वा स राजा बहुशस्तदा ।
अन्वेष्टुं पशुमारेभे पुरुषं लक्षणान्वितं । 10 ॥
देशाञ्जनपदांश्चैव नगराणि वनानि च ।
आश्रमांश्च तथा पुण्यान् प्रविशन् वै महायशाः । 11 ॥
स पुत्रसहितं तात सभार्यं रघुनन्दन ।
भृगुतुङ्गे समासीनं ऋचीकं सन्ददर्श ह । 12 ॥
बहुप्रजं दरिद्रञ्च द्विजं गृह निवासिनं ।
अभिगम्याम्बरीषस्तं विप्रं वचनमब्रवीत् । 13 ॥
तपःस्वाध्यायनिरतं पृष्ट्वा कुशलमादितः ।
गवां शतसहस्रेण सुतमेकं प्रयच्छ मे । 14 ॥

it whilst the business may yet be accomplished." Having heard the words of his preceptor, the king began, by every method, to seek a human victim with the proper characteristics. The highly renowned one, O beloved son of Ru*ghoo*, travelling through countries, populous districts, cities, and forests, and entering the sacred hermitages, at length beheld R*i*cheek*a*, with his sons and his wife, sitting on the mountain Bhr*igootoonga*. Going near the indigent brahman, a housholder with a numerous family of children, *Umbureesha* first enquiring about the welfare of him intent on devotion and the reading of the Ved*a*, addressed him thus: " O great brahman for a hundred thousand cows

नरमेधे महायज्ञे पश्वर्थं भो द्विजोत्तम ।
यदि ते रोचते ब्रह्मन् सुतमेकं परित्यज ॥ 15 ॥
बहवो विचिता देशा न लेभे यज्ञियं पशुं ।
दातुमर्हसि मूल्येन सुतमेकं द्विजोत्तम ॥ 16 ॥
पशोरर्थे कृतार्थः स्यामहं काश्यप सुव्रत ।
इत्युक्तो ऽथाम्बरीषेण ऋचीको रघुनन्दन ॥ 17 ॥
न विक्रेष्याम्यहं पुत्रं ज्येष्ठमित्यब्रवीद्वचः ।
ऋचीकवचनं श्रुत्वा माता तेषां यशस्विनी ॥ 18 ॥
उवाच नरशार्दूलमम्बरीषमिदं वचः ।
अविक्रेयं सुतं ज्येष्ठं भगवानाह काश्यपः ॥ 19 ॥

sell me one of thy sons, to be the victim in the *Nura*-medh*a*, that great act of religion. O brahman, if it be agreeable to thee, relinquish one son to me, who, after searching many countries, have not found a victim fit for the sacrifice. O excellent twice born, it becomes thee for a proper price to give me one of thy sons. By obtaining a victim, O devout son of *Kushyupa*, I shall be able to complete my sacrificial undertaking." Thus accosted by *Umbureesha*, O son of *Rughoo*, *Richeeka* replied; "I will by no means sell my eldest son." Hearing the words of *Richeeka*, the illutrious mother said to *Umbureesha*, chief of kings, "The divine son of *Kushyu*-

ममाप्येनं कनीयांसं सुतं विद्धि परं प्रियं।
पितृणां वल्लभा ज्येष्ठाः प्रायेण हि सुता नृप। 20 ॥
मातृणाञ्च कनीयांसस्तस्माद्रक्षो हि तौ नृप।
उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यान्तथैव च। 21 ॥
शुनःशेफ इदं तत्र मध्यमो वाक्यमब्रवीत्।
ज्येष्ठः पितुरविक्रेयः कनीयान् मातुरेव च। 22 ॥
विक्रीतं मध्यमं मन्ये राजन्नाशु नयस्व मां।
अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः। 23 ॥
हिरण्यस्य सुवर्णस्य कोटिभी रत्नराशिभिः।
गवां शतसहस्रेण शुनःशेफं ततो नृपः। 24 ॥

pa says, that his eldest son shall not be sold: the youngest son know to be my best beloved. Eldest sons, O king, are generally beloved by fathers, while the youngest most largely share the affection of the mother: therefore, O king, must these two be spared." These replies being made by the sage and his spouse, the midddle son, *Shoonus-shepha*, spoke thus: "By the father is the eldest son reserved, and the younger by the mother: then, O king, I esteem the middle son as already sold; take me without delay." Upon this, O son of *Rughoo*, the powerful king purchased the pious *Shoonus-shepha*

गृहीत्वा परमप्रीतो जगाम रघुनन्दन ।
रथमारोप्य तं राम शुनःशेफं त्वरान्वितः ।
आजगाम ततो यज्ञं समापयितुमात्मनः । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते शतानन्दवाक्ये शुनःशेफविक्रयः ॥

with millions of the purest gold, with heaps of jewels, and a hundred thousand cows. Having received him, the king, highly delighted, placed him, O Rama, on the chariot, and speedily departed to finish his sacrifice.

Thus far the forty-eighth Section, describing the purchase of Shoonus-shepha.

शुनःशेफन्तमादाय स राजा श्रान्तवाहनः ।
व्यश्रमत्पुष्करे तीर्थे मध्याह्ने रघुनन्दन । 1 ॥
तस्य विश्रमतस्तत्र शुनःशेफो महाद्युतिः ।
पुष्करं श्रेष्ठमासाद्य विश्वामित्रं ददर्श ह । 2 ॥
तप्यन्तमृषिभिः सार्द्धं मातुलं परमातुरः ।
स दीर्णहृदयो दीनो विक्रयेण श्रमेण च । 3 ॥
जगाम शिरसा पादौ मुनिं वाक्यमुवाच ह ।
न मेऽस्ति माता न पिता न सुहृन्न च बान्धवाः । 4 ॥

SECTION XLIX.

In the king's journey home with Shoona-shepha, his horses being weary, he rested, at mid-day, O son of Rughoo, at the sacred Teertha Pooshkura. While he was resting himself, the illustrious Shoonus-shepha going to Pooshkura, beheld Vishwa-mitra performing his austerities, surrounded by the sages. Wretched through fatigue and the recollection of having been sold, his heart being torn with anguish, he, bowing his head even to the feet of the sage, thus addressed him, "To me there is neither father, nor mother, nor friend, nor associate; save me, abandoned by my friends, and flying to thee, O chief

त्रातुमर्हसि मां त्यक्तं बन्धुभिः शरणागतं ।
त्राता त्वं हि मुनिश्रेष्ठ पितेव मम सुव्रत । ५ ॥
राजा च कृतकार्य्यः स्याज्जीवेयञ्चाप्यहं यथा ।
भवतो वीर्य्यमाश्रित्य तथा त्वं कर्त्तुमर्हसि । ६ ॥
नाथो मे त्वमनाथस्य भवितव्येन चेतसा ।
पितेव पुत्रं कृपणं त्रातुमर्हसि मां मुने । ७ ॥
तस्य तद्वचनं श्रुत्वा विश्वामित्रस्तपोधनः ।
शान्तयित्वा शुनःशेफं स्वान् पुत्रानिदमब्रवीत् । ८ ॥
यत्कृते पितरः पुत्रानिच्छन्ति गुणवत्तरान् ।
परलोकहितार्थाय तस्य कालोऽयमागतः । ९ ॥

of sages; thou art (my) deliverer; thou art even my father. O devout one, I take refuge in thy power. So interpose for me, that the sacrifice of the king may be accomplished, and I live." Thou art the protector of me, wretched with the apprehension of my future destiny. Save me, O sage, as a father saves his distressed son." Hearing this supplication, V*i*shwa-m*i*tr*a*, rich in sacred austerities, consoling Sh*oo*n*u*s-sheph*a*, said to his own sons, "Fathers desire sons endued with all virtue for the sake of another world.[1] The time for proving the virtue of my sons is now arrived. This child,

1 Much of the hope which a *Hindoo* has of future happiness rests on the virtue of his son in performing various ceremonies for his welfare after death.

अयं मुनिसुतो बालो मत्तः शरणमिच्छति ।
अस्य जीवितदानेन प्रियं मे कर्त्तुमर्हथ । 10 ॥
सर्व्वे सुकृतकल्याणाः सर्व्वे सुचरितव्रताः ।
ते यूयं मन्नियोगेन मोक्षयध्वं मुनेः सुतं । 11 ॥
अद्धराग्नेः समिद्धस्य गत्वा तृप्तिं प्रयच्छथ ।
मोक्षयध्वमिमञ्चैव पशुत्वान्मम शासनात् । 12 ॥
शरणम्मामनुप्राप्तं ऋचीकस्य मुनेः सुतं ।
स्याद्विघ्नो यथा तस्य राजर्षेः क्रियतान्तथा । 13 ॥
मुनेस्तद्वचनं श्रुत्वा मधुस्यन्दादयः सुताः ।
साभिमानमिदं वाक्यमूचुः पितरमप्रियं । 14 ॥
कथमात्मसुतान् हित्वा त्राता परसुतानसि ।
भगवन्नेव कार्य्यन्ते स्वमांसस्येव भक्षणं । 15 ॥

the son of a sage, seeks refuge in me; it becomes you, by giving your own lives, to accomplish my wish. You are all happy in having performed deeds of devotion. Having then accomplished devout and excellent works, all of you at my command save this sage's son. Go and yield yourselves to satisfy the sacrificial fire; at my command liberate this son of the sage *Ri-cheeka*, who has betaken himself to me for refuge. So perform this deed, that the sacrifice of the king be fini hed without obstruction." Hearing these words of the sage, *Mudhoo-syunda* and the other sons sullenly replied to their father in these unlovely words, "How is this? Abandoning thine own sons thou savest the son of another. O divine one, this action of thine is like

तेषां तद्वचनं श्रुत्वा पुत्राणां मुनिपुङ्गव ।
क्रोधसंरक्तनयनः पुत्रांस्तानशपत्तदा ॥ 16 ॥
निःसाध्वसमिदं वाक्यं धर्मादभिहितं बहिः ।
यस्मात् स्वमांसमुद्दिश्य युष्माभिरवमन्य मां ॥ 17 ॥
श्वमांसविक्रयस्तस्माद्वाशिष्ठा इव जातिषु ।
पतिता बहुवर्षाणि कुत्सिता विचरिष्यथ ॥ 18 ॥
इति शापाग्निना दग्ध्वा पुत्रान् स्वान् कुशिकात्मजः ।
शुनःशेफमुवाचेदं वचनं परिसान्त्वयन् ॥ 19 ॥
यदा पशुत्वे पुत्र त्वं प्रोक्षितः स्यास्तदा जपेः ।
इमं मन्त्रं मया प्रोक्तमिन्द्रादिस्तवसंयुतं ॥ 20 ॥

devouring thine own flesh." Hearing this their reply, the great sage, his eyes red with anger, cursed his sons in these rash and unfeeling words: "As ye, saying "Thy flesh," have proudly addressed me, therefore become Vashishthas,[1] and sell the flesh of dogs: thus fallen, for a series of years wander about in contempt and dishonour." The son of *Kooshika* having, by the fire of his curse, burnt his own sons, thus consolingly addressed *Shoonus-shepha*, "When, O son, thou art consecrated as the victim, repeat this *muntra* given thee by me, and sacred to the praise of *Indra* and the other gods.

[1] Descendants of *Vushishtha*, formerly cursed by *Vishwa-mitra*.

जपन्तमेनं मन्त्रं त्वां मोक्षयिष्यति वासवः ।
पशुत्वादस्य चाविघ्नं भविष्यति महीपतेः । 21 ॥
शुनःशेफो ऽपि तन्मन्त्रमधीत्य त्वरितस्तदा ।
उपेत्य हृष्टो राजानमम्बरीषमभाषत । 22 ॥
एहि राजन्नितः शीघ्रं नय मां यज्ञमात्मनः ।
पशुं मां मन्त्रतः प्रोक्ष्य दीक्षामेतां समापय । 23 ॥
तद्वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमन्वितः ।
जगाम नृपतिः श्रीमान् यज्ञवाटमतन्द्रितः । 24 ॥

Upon repeating this *muntra*, *Vasuva* will liberate thee, and thy becoming the king's victim will not be rendered void. Having with haste received this *muntra*, *Shoonus-shepha* approaching king *Umbureesha*, said with cheerful mind, "O king, come; speedily taking me hence, perform thy sacrifice; by formulas consecrate me the victim, and speedily finish the preliminary ceremonies." Hearing these words of the sage's son, the fortunate king, filled with joy, went without delay to the place of sacrifice.

सदस्यानुमतं राजा पवित्रं कृतलक्षणं ।
शुनःशेफं पशुं यूपे निबबन्धानुमन्त्रितं । 25 ॥
स बद्ध ऋग्भिस्तुष्टाव देवेन्द्रं हरिवाहनं ।
भागार्थिनमनुप्राप्तं स्वरेणोच्चैर्विनादयन् । 26 ॥
तस्मै प्रीतः सहस्राक्षो वरं प्रादादभीप्सितं ।
आयुरिष्टं यशश्चाग्र्यं शुनःशेफाय राघव । 27 ॥
स च राजा क्रतुफलं तदवाप यथेप्सितं ।
धर्म्मं यशः श्रियश्चाग्र्यां सहस्राक्षप्रसादतः । 28 ॥

The king now bound to the Yoop*a* the consecrated victim Sh*oo*n*u*s-sheph*a*, pure, possessing the requisite marks, and consecrated by the priest directing the ceremonies. Being bound, he, with a loud voice, in the hymn of the R*i*g-ved*a*, praised *Indra*, the god riding on a horse, then arrived for the sake of his share. The thousand-eyed god, pleased therewith, O Ragh*u*v*a*, bestowed upon Sh*oo*n*u*s-sheph*a* the requested blessing, length of life and great renown. He also gave to the king the desired fruit of his sacrifice, virtue, renown, and great prosperity.

विश्वामित्रो ऽपि धर्म्मात्मा चचारोग्रं महत्तपः ।
पुष्करेष्वेव वर्षाणां सहस्रं नियतव्रतः । २९ ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये आदिकाण्डे बालचरिते
शतानन्दवाक्ये अम्बरीषयज्ञः ॥

For a thousand years did the pious *Vishwa-mitra* perform at *Pooshkura* severe austerities according to his vow.

Thus far the forty-ninth Section, describing the sacrifice of *Umbureesha.*

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिं ।
अभ्यगच्छन् सुराः सर्व्वे तपःफलचिकीर्षवः । १ ॥
अब्रवीत् सुमहातेजा ब्रह्मा सुरुचिरं वचः ।
ऋषिश्रेष्ठो मतो नस्त्वं निवर्त्त तपसोऽधुना । २ ॥
इत्युक्त्वानन्तरं ब्रह्मा जगामाशु यथागतं ।
विश्वामित्रोऽपि तच्छ्रुत्वा चचारैव पुनस्तपः । ३ ॥
तत्र चैनं तपस्यन्तं कालस्य महतः पुनः ।
आजगामाप्सरा राम तं प्रलोभयितुं मुहुः । ४ ॥

SECTION L.

A thousand years being completed, all the gods desirous of bestowing the reward of these austerities, came to the sage who had performed the ablution.[1] The most illustrious Bruhma, pleasantly addressing him, said, "Thou art by us esteemed a chief sage; now put an end to thy austerities." Having said this, Bruhma departed.

Vishwa-mitra, hearing this, again engaged in sacred austerities. While thus employed, O Rama, Menuka, the *Upsura*, came thither to seduce him.

1 This ablution was performed in token of his having completed his vow, a custom prevailing among the Hindoos to this day.

मेनका नाम सुश्रोणी विश्वामित्राश्रमं प्रति ।
पुष्करे सा सुचार्व्वङ्गी स्नातुं समुपचक्रमे । 5 ॥
तां ददर्शाद्भुताकारां मेनकां कुशिकात्मजः ।
रूपेणाप्रतिमां राम श्रियं मूर्त्तिमतीमिव । 6 ॥
तां दृष्ट्वा चारुसर्व्वाङ्गीं मेनकां विजने वने ।
जलप्रक्लिन्नवसनां मनोहरतराकृतिं । 7 ॥
कन्दर्पवशगो ऽभ्येत्य मुनिर्व्वचनमब्रवीत् ।
का त्वं कस्य कुतो वेदं वनं भद्रे ऽभ्युपागता । 8 ॥
एहि विश्राम्यतां भीरु ममाश्रमपदे शुभे ।
मेनका तद्वचः श्रुत्वा विश्वामित्रमभाषत । 9 ॥

She, incomparable in beauty, began to bathe in *Pooshkura.* The son of *Kooshika*, O *Rama*, beheld Menuka, of surprising form, unparalleled in beauty, in appearance resembling Shree. Seeing the fascinating Men*uka*, beautiful in symetry of frame, in the uninhabited wilderness, her clothing wetted by the stream, he, subdued by the arrows of *Kundurpa*, approaching her, said, "O fair one, Who? whose? whence, art thou? Whence camest thou into this wood? O timorous one, come, rest thyself in my pleasant hermitage." Menuka hearing this, replied to *Vishwa-mitra*, "I am an *Upsura*, Menuka by name, come hither through love to thee. If thou approve,

अप्सरा मेनका नाम त्वत्प्रीत्यर्थमुपागता ।
रोचते यदि ते ब्रह्मन् भजमानां भजस्व मां ॥ 10 ॥
इति तां रुचिरं वाक्यं भाषमाणामनिन्दितां ।
पाणौ गृहीत्वा भगवानाश्रमं प्रविवेश ह ॥ 11 ॥
तया च सह वर्षाणि पञ्चपञ्च च राघव ।
विश्वामित्रस्य रमतः क्षणवद्व्यतिचक्रमुः ॥ 12 ॥
हृतविज्ञानबुद्धिर्हि तया मुनिरसौ तदा ।
तानि वर्षाण्यतीतानि बुबोधैकमहर्यथा ॥ 13 ॥
अथ काले गते तस्मिन् बुद्ध्वा बुद्ध्यात्मविक्रियां ।
जगादैवन्तदा वाक्यं विश्वामित्रस्तपोधनः ॥ 14 ॥
सोऽमर्षस्तच्च मे ज्ञानं तत्तपः स च निश्चयः ।
नष्टान्येकपदे चेह सर्व्वथा किमपि स्त्रियां ॥ 15 ॥

receive me completely devoted to thee." Upon this, he, taking by the hand this seducing female, entered the hermitage. Five times five years of *Vishwa-mitra's*, spent in dalliance with her, passed away like a moment. Lost to wisdom and reflection, the sage supposed the years spent with her to be but one day. This time being past, *Vishwa-mitra*, rich in sacred austerities, perceiving himself to be seduced, exclaimed, "What! my displeasure, my wisdom, my austerities, my firm resolution, all destroyed at once, by a woman? Seduced by the crime in which *Indra* delights, am I stripped

अनया लोभयित्वा मां तपो ऽपहरणं कृतं।
इन्द्रप्रियं चिकीर्षन्त्या तस्मादेनां त्यजाम्यहं ॥ 16 ॥
काममोहाभिभूतस्य विघ्नो ऽयं प्रत्युपस्थितः।
स निःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः ॥ 17 ॥
भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिस्थितां।
मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः ॥ 18 ॥
पुष्कराणि परित्यज्य जगामोत्तरपर्वतं।
नैष्ठिकीं बुद्धिमास्थाय जेतुं कामममर्षितः ॥ 19 ॥
कौशिकीतीरमासाद्य तपस्तेपे सुदारुणं।
सहस्रमपरं राम वर्षाणाममितद्युतिः ॥ 20 ॥

of the advantage arising from all the austerities I have performed? I will abandon this woman. This stumbling-block to me the slave of lewd desire is near." The great sage Koush*i*ka, sighing and full of repentant sorrow, then beheld the *Upsura* Men*u*ka, trembling and full of terror, standing near him with hands respectfully joined, and dismissed her with affectionate words. Having steadily fixed his mind upon subduing his evil desire, the penitent sage, abandoned P*oo*shk*u*r*a*, and went to the northern mountain; and arriving at the banks of the Koush*i*kee, performed the most severe austerities.

The highly illustrious one, O Ram*a*, engaged in sacred mortification for another thousand years. Upon this the gods filled with fear, as-

चचार दुश्चरन्तेन देवा भयसमन्विताः ।
समेत्य मन्त्रयामासुः सर्षिसंघाः सवासवाः । 21 ॥
महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः ।
स च नस्तपसोग्रेण तापयत्येव सुव्रतः । 22 ॥
निवर्त्त्यतामयं ब्रह्मंस्तपसोग्रादितः प्रभो ।
देवानां निश्चयं श्रुत्वा ब्रह्मा लोकपितामहः । 23 ॥
अब्रवीदभिगम्योच्चैर्विश्वामित्रं तपोनिधिं ।
महर्षे विनिवर्त्तस्व तपसः कुशिकात्मजः । 24 ॥
महत्त्वमृषिमुख्यानां ददामि तव सुव्रत ।
ब्रह्मणस्तद्वचः श्रुत्वा विश्वामित्रस्तपोधनः । 25 ॥

sembling with the collected sages and Vas*u*v*a*, thus consulted together: "The son of K*ooshika* desires the title of a great sage; by his astonishing austerities he is about to bring upon us great distress. Let this be prevented. O Br*u*hm*a*, O chief one, put a stop to these severe austerities." Hearing the decided wish of the gods, the venerable sire of the celestials, went to V*ishwa-mitra*, the gem of austerities, and with a loud voice said, "O great sage, desist from thine austerities: I bestow on thee the pre-eminence among the chief sages."

V*ishwa-mitra*, rich in devotion, hearing the words of Br*u*hma, with hands

प्राञ्जलिः प्रणतो वाक्यं प्रत्युवाच पितामहं ।
ब्रह्मर्षिशब्दं भगवन् दुर्लभं तपसार्ज्जितं । 26 ॥
लभेयं त्वत्प्रसादेन यदि मे ऽस्ति तपश्चितं ।
तमुवाच ततो ब्रह्मा न तावत्त्वं जितेन्द्रियः । 27 ॥
कामक्रोधावनिर्ज्जित्य कथं ब्रह्मत्वमिच्छसि ।
जित्वेन्द्रियाणि यावत्त्वं कामक्रोधौ च कौशिक । 28 ॥
ततः परञ्च ब्रह्मत्वं समवाप्स्यसि दुर्लभं ।
इत्युक्त्वा प्रययौ ब्रह्मा पुनरेव यथागतं । 29 ॥

respectfully joined, bowed, and thus replied to the sire of all, "O divine one, if indeed I have any merit of sacred austerities may I by thy favour obtain the title of Br*u*hm*a*-sage, so difficult to be obtained yet attainable by sacred mortification." Br*u*hma replied to him, "Thou hast not yet subdued thy passions. How canst thou, whose lust and anger are unsubdued, desire brahmanhood? O son of Koosh*i*k*a*, subdue thine organs, overcome thy lust and thine anger; then wilt thou obtain brahmanhood, that dignified state obtained with such difficulty." Br*u*hma, saying this, again departed.

विश्वामित्रो ऽपि तत्रैव तेपे घोरतरं तपः ।
ऊर्द्ध्ववाहुर्निरालम्बो दुर्निवारः सुदुःसहः । 30 ॥
वायुभक्षः स्थितः स्थान एकस्मिन् स्थाणुवत् स्थिरः ।
घर्म्मे पञ्चतपा भूत्वा वर्षास्वभ्रावकाशकः । 31 ॥
शिशिरे सलिले शायी रात्र्यहानि तपोधनः ।
एवं वर्षसहस्रं हि तपो घोरमुपागमत् । 32 ॥
तस्मिन् सन्तप्यमाने तु विश्वामित्रे महामुनौ ।
सन्तापः सुमहानासीत् सुराणां वासवस्य च । 33 ॥
सम्भ्रमं परमास्थाय ततः शक्रः सुराधिपः ।
चिन्तयित्वा तपोविघ्नमुपायं रघुनन्दन । 34 ॥

Vishwa-mitra, rich in mortification, now entered upon a far more severe course of devotion, from which nothing could divert him; a course most difficult to sustain: with arm uplifted, he, without support, feeding on air, fixed himself in one place like the stump of a tree; in the burning heat of summer surrounded night and day by five fires; in the rainy season lying exposed underneath the cloudy canopy of heaven, and in the dewy season lying constantly in water. Thus the great ascetic passed a thousand years in a course of the most severe austerities. Whilst the great sage was performing these austerities, the gods and Vasuva were filled with distress. At length Shukra, O son of Rughoo, contrived a way to obstruct his devotion:

आहूयाप्सरसं रम्भां मरुद्गणवृतः प्रभुः ।
उवाचात्महितं वाक्यमहितं कौशिकस्य च । 35 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे मेनकानिर्व्वासः ॥

Calling the *Upsura* Rumbha, the chief one, surrounded by the *Muroots*, consulted with her how to promote his own interest and injure the son of *Kooshika*.

Thus far the fiftieth Section, called the dismissal of Menuka.

वरारोहे गुणैः सर्व्वैरप्सरोभिर्विशिष्यते ।
सुरकार्य्यमिदं रम्भे कर्त्तुमर्हसि भाविनि ॥ 1 ॥
लोभयस्व तपस्यन्तं कौशिकं रूपसम्पदा ।
एवमुक्ता ततो रम्भा सहस्राक्षेण धीमता ॥ 2 ॥
प्राञ्जलिः प्रणता भूत्वा प्रत्युवाच सुराधिपं ।
कोपनश्च तपस्वी च विश्वामित्रः शचीपते ॥ 3 ॥
सकोपं नियतन्देव मय्युत्स्रक्ष्यति कोपितः ।
तस्मात्त्वं मे सुरपते प्रसादं कर्त्तुमर्हसि ॥ 4 ॥

SECTION LI.

Indra thus addressed the *Upsura* R*u*mbha, "O thou of most engaging mien, celebrated among all the *Upsuras*, O R*u*mbha, able to perceive and accommodate thyself to the disposition of every lover, accomplish this work of the gods: by the riches of thy beauty, entice the son of K*ooshika*, engaged in sacred auterities." Thus addressed by the wise, thousand-eyed deity, R*u*mbha, bowing, with hands joined, in token of submission, replied to the chief of the gods: "O lord of Sh*u*chee,[1] the ascetic V*i*shwa-m*itra* is exceedingly irascible; he, enraged, will hurl upon me his wrathful curse. Be entreated, therefore, to excuse me from this dangerous office, O lord of the gods; his austerities can-

[1] *Indra*'s wife.

नास्य सादयितव्यानि तपांसि तपताम्वरः ।
तामुवाच ततः शक्रो वेपमानां कृताञ्जलिं । 5 ॥
त्वं रम्भे कुरु मा भैषीः प्रियं मे प्रियभाषिणि ।
कोकिलो हृदयग्राही काले कुसुमिते द्रुमे । 6 ॥
अहं कन्दर्पसहितः स्थास्ये तव समीपतः ।
मनोहरन्तु रम्भोरु कृत्वा रूपमथाद्भुतं । 7 ॥
तमृषिं रुचिरापाङ्गि गच्छ लोभयितुं वने ।
इत्युक्ता देवराजेन रम्भा सुरुचिरानना । 8 ॥
कृत्वा रूपं मनोहारि विश्वामित्रमलोभयत् ।
इन्द्रो ऽपि कोकिलो भूत्वा कन्दर्पसहितस्तदा । 9 ॥

not be interrupted; he is the chief of ascetics." To her, trembling, with her hands joined, replied Shukra, "O Rumbha, amiable in speech, fear not; accomplish my desire. When the trees are in bloom, I, assuming the form of the heart-ravishing Kokila, will stand near thee, together with Kundurpa. O thou captivating the heart, assume a surprizing and alluring form, and go seduce the sage in the wood." Thus addressed by the sovereign of the gods, Rumbha, of most engaging mien, assuming a fascinating form, begun to allure Vishwamitra, while *Indra*, O Rama, in the form of a melodious Kokila, stood near,

वल्गुवाग्भितस्तस्यास्तस्थौ राम प्रलोभयन् ।
कोकिलस्य वचः श्रुत्वा वल्गु व्याहरतो वने । 10 ॥
रम्भागीतस्वनञ्चैव मधुरं सुमनोहरं ।
मारुतञ्च सुखस्पर्शं दिव्यगन्धाधिवासितं । 11 ॥
आयान्तं समभिप्रेक्ष्य कामिनां मोदवर्द्धनं ।
सहसा हृतचित्तात्मा मदनेन महामुनिः । 12 ॥
गीतस्वनेनानुसृतां रम्भां दृष्ट्वा मनोहरां ।
शब्देनापकृतस्तेन रम्भासन्दर्शनेन च । 13 ॥
स्मृत्वा चात्र तपोभ्रंसं मुनिः शङ्कामुपागमत् ।
सहस्राक्षस्य तत्कर्म्म दृष्ट्वाथ ध्यानचक्षुषा । 14 ॥

with K*u*nd*u*rp*a*, alluring the sage. Hearing in the woods the voice of the melodious Kok*i*l*a*, and the ravishing sound of R*u*mbha's song, and affected by the cooling zephyrs, perfumed with odours and exciting sensations of loose desire, the sage, robbed of his heart by M*u*d*u*n*a*,[1] fixed his eyes on the captivating R*u*mbha, rendered still more charming by the powers of song. Feeling himself attracted by the sound and the view of R*u*mbha, the sage, remembering his former fall, was filled with fear. At length, by the eye of contemplation perceiving this to be a contrivance of the thousand-eyed god, he, inflamed with anger, thus addressed R*u*mbha: "As thou, O R*u*mbha, hast attempted to allure me

[1] Cupid.

रम्भां कोपसमाविष्ट इदं वचनमब्रवीत् ।
यस्माल्लोभयसे रम्भे मामात्मगुणसम्पदा । 15 ॥
तस्माच्छैलमयी भूत्वा स्थास्यसीह तपोवने ।
वर्षाणामयुतं पूर्णं मच्छापकलुषी कृता । 16 ॥
ब्राह्मणस्तु तपःसिद्ध उद्धर्त्ता ते भविष्यति ।
रम्भां शैलमयीं कृत्वा विश्वामित्रो महामुनिः । 17 ॥
सन्तापमगमत्तीव्रं क्रोधस्य वशमागतः ।
दृष्ट्वा तथाकृतां रम्भां सद्यः शैलमयीं रुषा । 18 ॥
कन्दर्पसहितञ्चैव दृष्ट्वा नष्टं पुरन्दरं ।
तपोपहारञ्च पुनः कृतं दृष्ट्वा तथात्मनः । 19 ॥
इन्द्रिये राजते राम न लेभे शान्तिमात्मनः ।
बभूवास्य मनश्चिन्ता तपोपहरणे कृते । 20 ॥

by thy beauty, condemned by my curse remain petrified in this sacred forest a full ten thousand years: a brahman perfected by sacred austerities shall become thy deliverer." Having turned R*u*mbha into a stone, the great sage, thus become the subject of anger, felt the keenest anguish of mind. Beholding Rumbha instantly petrified through his anger, and seeing the depraved *Poorundura*, together with K*u*nd*urpa*, he, O Ram*a*, reflecting on his course of austerities again interrupted, could obtain no peace, because his passions were

नैवं क्रोधं गमिष्यामि न च वक्ष्ये कथञ्चन ।
अथवा नोच्छ्वसिष्यामि सम्वत्सरशतान्यपि । 21 ॥
अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः ।
तावद्यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितं । 22 ॥
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः ।
न हि मे तप्यमानस्य क्षयं यास्यन्ति मूर्त्तयः । 23 ॥
एवं वर्षसहस्रस्य दीक्षां स मुनिपुङ्गवः ।
चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन । 24 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे रम्भाशापः ॥

unsubdued; the interruption of his sacred austerities incessantly filled him with painful reflections. At length he resolved thus, "I will not fall into anger, nor will I speak, or even breathe more for a thousand years to come. Subjecting my organs of body and mind, I will afflict myself till I obtain brahmanhood as the fruit of sacred austerities. Without eating or breathing will I remain eternal years, nor shall the members of me, practising austerities, experience decay." The great sage thus, O Raghuva, performed austerities for the space of a thousand years, carrying into effect, O son of Rughoo, a resolution unparalleled in the universe.

Thus far the fifty-first Section, containing Shutanunda's relation of the curse of Rumbha.

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः ।
पूर्वां दिशमनुप्राप्य तपस्तेपे सुदारुणं । 1 ॥
मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमं ।
चकाराप्रतिमं राम तपः परमदुष्करं । 2 ॥
पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिं ।
विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत् । 3 ॥
स कृत्वा निश्चयं राम तप आतिष्ठताव्ययं ।
तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः । 4 ॥
भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम ।
इन्द्रो द्विजातिर्भूत्वा तत्सिद्धमन्नमयाचत । 5 ॥

SECTION LII.

After this, the great sage, O Rama, leaving Himuvutee, went eastward, and engaged in a most severe course of sacred austerities: having fulfilled the unequalled vow of a thousand years silence, he completed, O Rama, this most difficult course of sacred mortification. After the thousand years were expired, anger could no more obtain admission to the breast of the great sage, rendered cautious by many temptations, and reduced even to a log of wood. Maintaining his resolution unshaken, O Rama, he thus finished his course of incessant and undiminished austerities."

The vow of a thousand years being completed, the most devout one began to eat. At this time, O son of *Rughoo*, *Indra*, assuming the form of one

तस्मै दत्त्वा तदा सिद्धं सर्व्वं विप्राय निश्चितः ।
निःशेषिते ऽन्ने भगवानभुक्त्वैव महातपाः । 6 ॥
न किञ्चिद्वदद्विप्रं मौनव्रतमुपास्थितः ।
तथैवासीत्पुनर्मौनमनुच्छ्वासं चकार ह । 7 ॥
अथ वर्षसहस्रञ्च नोच्छ्वसन्मुनिपुङ्गवः ।
तस्यानुच्छ्वसमानस्य मूर्द्ध्नि धूमो व्यजायत । 8 ॥
त्रैलोक्यं येन संभ्रान्तमादीपितमिवाभवत् ।
ततो देवर्षिगन्धर्व्वाः पन्नगोरगराक्षसाः । 9 ॥
मोहितास्तपसा तस्य तेजसा मन्दरश्मयः ।
कश्मलोपहताः सर्व्वे पितामहमथाब्रुवन् । 10 ॥

of the twice born, requested the boiled rice ; upon which, he giving the whole of the food he had dressed to this brahman, still maintained his resolution. The brahman having eaten the whole, the sage said not a word, but still maintained his silence and suppression of breath. The chief of sages not having breathed for a thousand years, from the head of him thus suppressing his breath, arose a smoke[1] which illuminated and terrified the three worlds. Struck with consternation at his austerities, and eclipsed by his splendor, the gods, the sages, the *Gundhurvas*, the hydras, the serpents, and the Rak*shuses*, filled with guilty anguish, thus addressed the venerable sire of the gods ;

[1] This smoke is said, by the *pundits*, to have been luminous.

बहुभिः कारणैर्द्देव विश्वामित्रो महामुनिः ।
लोभितः क्रोधितश्चैव तपसा चाभिवर्द्धते ॥ 11 ॥
न ह्यस्य वृजिनं किञ्चिद्दृश्यते सूक्ष्ममप्युत ।
न दीयते यदि त्वस्य मनसा यदभीप्सितं ॥ 12 ॥
विनाशयति त्रैलोक्यं तपसा सचराचरं ।
व्याकुलाश्च दिशः सर्व्वा न च किञ्चित्प्रकाशते ॥ 13 ॥
सागराः क्षुभिताः सर्व्वे विशीर्य्यन्ते च पर्व्वताः ।
प्रकम्पते च पृथिवी वायुर्व्वातीह संकुलः ॥ 14 ॥
ब्रह्मन् प्रतिजानीमो नास्तिको जायते जनः ।
संमूढमिव त्रैलोक्यं संप्रक्षुभितमानसं ॥ 15 ॥

"*Vishwa-mitra*, the great sage, though allured and provoked by many temptations, still increases in his austerities. The smallest tincture of sin does not appear in him. If the desire of his mind be not granted, he will by his austerities destroy the universe. The extremities of the universe are in confusion; no one makes the least appearance. The seas are agitated; all the mountains are falling; the earth trembles; the winds stir not. O *Bruhma*, we cannot vouch that mankind will not become atheists. The universe is full of astonishment and perturbation. By the splendor of this sage is the

भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा ।
बुद्धिं न कुरुते यावन्नाशे देव महामुनिः ॥ 16 ॥
तावत्प्रसाद्यो भगवन्नग्निरूपो महाद्युतिः ।
कालाग्निना यथा पूर्व्वं त्रैलोक्यं दह्यतेऽखिलं ॥ 17 ॥
देवराज्यं चिकीर्षेत दीयतामस्य यन्मतं ।
ततः सुरगणाः सर्व्वे पितामहपुरोगमाः ॥ 18 ॥
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ।
ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्मः सुतोषिताः ॥ 19 ॥
ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक ।
दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्गणः ॥ 20 ॥

sun deprived of light. O divine one, before the great sage, resplendent as the fire, determine to bring upon the universe destruction equal to the great conflagration, graciously deign to grant him his desire, and preserve the kingdom of the gods."

The gods now, with Bruhma at their head, in pleasing accents addressed the great Vishwa-mitra: "O Bruhma-sage, blessings attend thee; we are pleased with thine austerities. O Koushika, by thy severe mortifications thou hast obtained the nature and dignity of a brahman. O brahman, we and the Muroots grant thee length of days. Receive blessedness, O beloved one; peace be

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखं ।
पितामहवचः श्रुत्वा सर्व्वेषां त्रिदिवौकसां । 21 ॥
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः ।
ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च । 22 ॥
ततो ब्रह्म च वेदाश्च सत्यश्च वरयन्तु मां ।
सिद्धिर्धृतिः स्मृतिश्चैव विद्या मेधा शमः क्षमा । 23 ॥
तपो दमो दया क्षान्तिः सर्व्वज्ञत्वं कृतज्ञता ।
असम्मोह इति प्राहुर्ब्राह्मं ब्रह्मविदो जनाः । 24 ॥

to thee; go where thou pleasest." Hearing these words of the venerable sire, and all the celestials, the great sage rejoicing, bowed and replied, "If I have obtained brahmanhood and longevity, grant me also divine wisdom, and sacred knowledge, and truth.[1] Men acquainted with sacred science, call the accomplishment of an undertaking, patience, memory, science, capacity (to acquire knowledge), a placid mind, forbearance, sacred austerities, self-denial, compassion, contempt of worldly things, a knowledge of all things, gratitude, indif-

[1] The words in the original are "*Bruhma*, and *Veda*, and *Sutya*." According to the commentators, the first means a right to repeat the sacred monosyllable Om; the second, *Veda*, is often used by the *Hindoos* to denote science in general; here it probably means a kind of intuitive knowledge of the books called *Veda*.

अद्रोहः सर्व्वभूतानामसंकल्पमसङ्गता ।
तन्मां भजन्तु विश्वेश ब्राह्ममव्ययमुत्तमं । 25 ॥
क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि ।
ब्रह्मपुत्रो वशिष्ठो मामेवं वदतु देवताः । 26 ॥
यद्येवं परमः कामः कृतो यान्तु सुरर्षभाः ।
ततः प्रसादितो देवैर्व्वशिष्ठो जपतांवरः । 27 ॥
सख्यञ्चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत् ।
ब्रह्मर्षित्वं न सन्देहः सर्व्वं संपद्यते तव । 28 ॥

ference amidst all vicissitudes, innoxiousness, sincerity, benevolence, and disengagedness from all connections, by the name Brahmy*a*,[1] let this excellent uexpendible gift reside in me. O ye gods, let the son of Br*u*hma, V*u*sh*i*shth*a*, chief of those who are skilled in the Ksh*u*triy*a* Ved*a*, and of those learned in the sacred Ved*a*, acknowledge me thus. O ye chief deities, if this my great desire be granted, depart." Then V*u*sh*i*shth*a*, the sacred sage, chief in repetition of the divine name, being conciliated by the gods, acquiesced in their wish, and formed a friendship with V*i*shwa-m*i*tr*a*.[2] All the gods then replying

[1] Brahmy*a*; the possession of these qnalities is said to be the means of obtaining Br*u*hm*a*-jnan*a*, which secures beatitude or absorption into the Supreme Being.

[2] Whether V*u*sh*i*shth*a* came and made overtures of friendship while the gods were present is not quite clear. This seems implied.

इत्युक्त्वा देवताश्चापि सर्व्वा जग्मुर्यथागतं ।
विश्वामित्रो ऽपि धर्म्मात्मा लब्ध्वा ब्रह्मण्यमुत्तमं । 29 ॥
पूजयामास ब्रह्मर्षिं वशिष्ठं जपतांवरं ।
कृतकामो महीं सर्व्वां चचार तपसि स्थितः । 30 ॥
एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना ।
एषराम मुनिश्रेष्ठ एष विग्रहवांस्तपः । 31 ॥
एष धर्म्मपरो नित्यं वीर्य्यस्यैष परायणं ।
एवमुक्त्वा महातेजा विरराम द्विजोत्तमः । 32 ॥
शतानन्दवचः श्रुत्वा रामलक्ष्मणसन्निधौ ।
ततः कथान्ते वाक्यज्ञो वाक्यञ्चेदमथाब्रवीत् । 33 ॥

"thy wish is accomplished; thou art without doubt a sacred sage," departed as they came. Having obtained the high dignity of brahmanhood, the virtuous *Vishwa-mitra* paid homage to the sacred sage *Vushishtha*, chief among those who repeat the divine name. The great one having, O *Rama*, obtained his wish, he, thus possessed of brahmanhood, traversed the whole earth, still engaged in devotion. This, O *Rama*, is the chief of sages; the mirror of sacred austerities. This is he constantly excelling in virtue and heroism. The excellent twice born one, of mighty energy, having thus concluded his narrative, ceased. Having heard the narration of *Shutanunda*, the eloquent son of *Kooshika*, who stood near *Rama* and *Lukshmuna*, exclaiming "Ex-

अपूजयच्छतानन्दं कौशिकः साधु साध्विति ।
जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजं । 34 ॥
धन्यो ह्यनुगृहीतो ऽस्मि यस्य मे मुनिपुङ्गव ।
यज्ञं काकुत्स्थसहितो द्रष्टुमभ्यागतः स्वयं । 35 ॥
सहितो द्विजमुख्यैर्हि बहुभिः सुमहायशाः ।
पावितो ऽहं त्वया ब्रह्मन् दर्शनेन महामुने । 36 ॥
गुणाः सुबहवः प्राप्तास्त्वत्सन्दर्शनजा मया ।
सदश्च पावितमिदं त्वद्गुणौघैस्तपोनिधे । 37 ॥
विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः ।
श्रुतं मया महातेजो रामेण च महात्मना । 38 ॥

cellent, excellent," greatly honoured the sacred sage Shut*anunda*. *Junuka* now, with hands respectfully joined, spoke thus to the son of K*ooshika*, "Happy am I, peculiarly favoured, since to behold my sacrifice thou art come, O chief of sages, with Kak*ootstha* and a multitude of the excellent twice born. By thee, O brahman, am I purified; numerous are the benefits, O great sage, which I have obtained by the sight of thee. O gem of sacred austerities, by the assemblage of thine excellencies is this assembly purified. I have heard fully narrated the story of thy wonderful austerities; as has the great Ram*a*. By those assembled have also thy numerous excel-

सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः ।
अप्रमेयं तव तपो अप्रमेयञ्च ते बलं । 39 ॥
अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज ।
तृप्तिराश्चर्य्यभूतानां कथानां नास्ति मे विभो । 40 ॥
कर्म्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलं ।
श्वः प्रभाते मुनिश्रेष्ठ द्रष्टुमेष्यसि मां पुनः । 41 ॥
स्वागतं जपतां श्रेष्ठ मामनुज्ञातुमर्हसि
एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभं ।
विससर्ज्जाशु जनकं प्रीतं प्रीतमनास्तदा । 42 ॥

lencies been heard; unmeasurable have been thy austerities; immense is thy power; ever unmeasurable thine excellent qualities, O son of *Kooshika*. O my lord, a person is never satiated with hearing these wonderful things. The time for the (evening) ceremonies draws near. O great sage, the sun declines; in the early dawn thou wilt see me again. O chief of those repeating the sacred name, may peace attend thee, permit me now to depart." This being said, the great sage applauding *Junuka*, the chief of men, gave

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः ।
प्रदक्षिणं चकाराशु सोपाध्यायः पुरं ययौ ॥ 43 ॥
विश्वामित्रो ऽपि धर्म्मात्मा सहरामः सलक्ष्मणः ।
स्ववासमभिचक्राम पूज्यमानो महात्मभिः ॥ 44 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाण्डे विश्वामित्रब्रह्मत्वप्राप्तिः ॥

him permission to depart, upon which V*i*shal*a*, the sovereign of M*i*th*i*la, circumambulating the great sage, full of joy, speedily departed with his preceptor to the palace. The great V*i*shwa-m*i*tr*a* also, honoured by the great sages, returned with Ram*a* and L*u*kshm*u*n*a* to his lodging.

Thus far the fifty-second Section, describing V*i*shwa-m*i*tr*a*'s obtaining brahmanhood.

ततः प्रभाते विमले कृतकर्म्मा नराधिपः ।
विश्वामित्रं महात्मानमाजुहाव सराघवं । 1 ॥
तमर्च्चयित्वा धर्म्मात्मा शास्त्रदृष्टेन कर्म्मणा ।
राघवौ च महात्मानौ तदा वाक्यमुवाच ह । 2 ॥
भगवन् स्वागतं तेऽस्तु किं करोमि तवानघ ।
भवानाज्ञापयत्वं मामाज्ञाप्यो भवता ह्यहं । 3 ॥
एवमुक्तः स धर्म्मात्मा जनकेन महात्मना ।
इत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः । 4 ॥

SECTION LIII.

The bright morning having dawned, the king, performing his morning devotions, called for V*ishwa-mitra* and Ragh*uva*: having honoured the sage and the two great descendants of R*ughoo*, in the form prescribed by the shas-*tra*, the pious monarch thus addressed him, " O divine one, peace be to thee. What, O sinless one, shall I do? What does my lord require of me? I am wholly at thy devotion." Thus addressed by the virtuous J*unuka*, the great

पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ ।
द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति । 5 ॥
एतद्दर्शय भद्रन्ते कृतकामौ नृपात्मजौ ।
दर्शनादस्य धनुषो यथेष्टं प्रतिपत्स्यतः । 6 ॥
एवमुक्तस्तु जनकः प्रत्युवाच महामुनिं ।
श्रूयतां धनुषस्तत्त्वं यदर्थं मयि तिष्ठति । 7 ॥
देवरात इति ख्यातो निमेर्ज्येष्ठो महीपतिः ।
न्यासभूतमिदन्तस्मै धनुर्दत्तं महात्मना । 8 ॥
दक्षयज्ञवधे पूर्व्वं धनुषानेन शङ्करः ।
विध्वंस्य त्रिदशान् सर्व्वानिदं किल तदोक्तवान् । 9 ॥

and eloquent sage replied: "These two royal sons of *Dusha-rutha*, renowned throughout he universe, desire to see the great bow which is deposited with thee. Peace be to thee: shew the bow to these princes desirous of seeing it; by a view thereof they will be highly gratified." *Junuka*, thus addressed, replied to the great sage, "Hear the story of this bow, and for what reason it is deposited with me. By the great *Shunkura* was this bow delivered to *Deva-rata*, the eldest son of *Nimi*. In ancient time, at the destruction of *Duksha's* sacrifice, *Shunkura* having, with this bow, destroyed[1] all the gods, thus addressed

[1] The *pundits* reconcile this contradiction by saying, that there are eight kinds of death or destruction; such as shaving a person's head; turning him out of the company; loading him with reproach, &c. In the latter sense they interpret the word here.

यस्माद्भागार्थिनो भागान्न कल्पयथ मे सुराः ।
तस्मादङ्गानि सर्व्वाणि धनुषा घातयामि वः ॥ 10 ॥
तस्मै देवा भयोद्विग्ना रुद्राय प्रणमंस्तदा ।
प्रसादयाञ्चक्रुरेन्तेषां तुष्टोऽभवद्भवः ॥ 11 ॥
प्रीतश्चापि ददौ तेषान्तान्यङ्गानि महौजसां ।
धनुषा यानि यान्यासन् घातितानि महात्मना ॥ 12 ॥
तदेतद्देवदेवस्य धनुर्द्दिव्यं महात्मनः ।
तिष्ठत्यद्यापि भगवन् कुलेऽस्माकं सुपूजितं ॥ 13 ॥
अथ मे कृषतः क्षेत्रं लाङ्गलादुत्थिता ततः ।
क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता ॥ 14 ॥

them; "O ye gods, to me desirous of a share you have given nothing; and with this bow will I crush the bodies of you all. Overwhelmed with fear, the gods bowing to *Roodra* made supplication to him, upon which he became pacific towards them: thus rendered propitious, he restored to the powerful gods the limbs cut off by the bow. This bow of the great deity, O divine one, remains honoured in our family even to this day. After this a female infant was dug up by the plough, as I was ploughing up a spot for sacrifice.[1] This infant obtained thus by me while ploughing up the field, I called by the name of Seeta.[2] My

[1] A spot when designed for sacrifice is first carefully ploughed, the clods broken and the place cleansed from all stone and rubbish.

[2] From Seeta, a furrow.

वीर्य्यशुल्का च मे कन्या दिव्यरूपगुणान्विता ।
भूतलादुत्थितां तान्तु वर्द्धमानां ममात्मजां । 15 ॥
वरयामासुरागत्य राजानो मुनिपुङ्गव ।
वीर्य्यशुल्काप्रदेयेति तानहं चाब्रवं नृपान् । 16 ॥
ततो नृपतयः सर्व्वे प्रार्थयन्तः सुताम्मम ।
वीर्य्यं जिज्ञापयिषवः पुरमभ्यागमन्मम । 17 ॥
वीर्य्यजिज्ञासया तेषां मया सन्दर्शितन्धनुः ।
न शेकुर्ग्रहणे तस्य धनुषस्तोलने ऽपि वा । 18 ॥
तेषामल्पमहं ज्ञात्वा वीर्य्यन्तत्र महामुने ।
कृतवान् सर्व्वतस्तेषां प्रत्याख्यानं सुतां प्रति । 19 ॥

daughter, possessed of a celestial form and nature, is to be the meed of valour. This my blooming daughter, raised from out of the earth, kings coming (from afar) have sought in marriage. To these kings I declared, that she was to be given as the reward of heroism. Upon this the kings, earnestly desirous of my daughter, came to my city to make trial of their strength; but the bow, there exhibited by me to prove their might, they were unable to grasp, much less could they raise it up. Perceiving them, O great sage, to be of small strength, I refused to give my daughter to any one of them. Then these kings, O great

ततस्तेनैव कोपेन राजानः सहिता मुने।
रुरुधुर्मिथिलामेतां पुरीमभ्येत्य सर्व्वशः। 20 ॥
ते मन्यमाना ह्यात्मानमवधूतं पृथक् नृपाः।
रोषेण महताविष्टा मिथिलामभ्यपीडयन्। 21 ॥
सम्वत्सरं समापूर्णं रुरुधुः कृतनिश्चयाः।
अवरोधेन तेनास्मि यदा क्षीणो हि सर्व्वशः। 22 ॥
तदा प्रसादयाञ्चक्रे देवदेवमुमापतिं।
प्रसादाद्भगवान् प्रीतश्चतुरङ्गबलन्ददौ। 23 ॥
ततो भग्ना नृपतयो मया ते प्रययुर्मुने।
अल्पवीर्य्यबलोत्साहा अल्पवीर्य्याभिमानिनः। 24 ॥

sage, in anger uniting with each other, came and besieged my city *Mithila* on every side. These kings, chagrined through the imagined injury, and filled with rage greatly distressed *Mithila*: having come to a firm resolution they besieged it for a full year. When by that siege, I was in all respects exceedingly reduced, I propitiated the god of gods, the lord of *Ooma*. The divine one being pleased, through his favour, I obtained an army composed of the four divisions.[1] After which, the kings, O sage, defeated by me, departed with

[1] These four divisions consist of infantry, cavalry, chariots and elephants.

तदेतन्मुनिशार्दूल दिव्यं परमभास्वरं ।
दर्शयाम्यद्य रामाय लक्ष्मणाय च तद्धनुः । 25 ॥
कुर्य्यादारोपणं रामो धनुषश्चास्य चेदयं ।
दद्यामयोनिजामस्मै सीतान्दशरथस्नुषां । 26 ॥

इत्यार्षे रामायणे महर्षिवाल्मीकीये बालकाण्डे जनकवाक्यं ॥

their power reduced, their army diminished, and their courage lost; yet indignant amidst their weakness. To day, O most excellent sage, I will shew to Rama and Lukshmuna this divine and resplendant bow. If Rama be able to bend this bow I will give Seeta, the unborn, to be the daughter in law of Dusha-rutha.

Thus far the fifty-third Section, containing *Junuka's* address to *Dusha-rutha*.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।
धनुर्दर्शय रामाय तदिति प्राब्रवीन्नृपं । 1 ॥
इत्युक्तो जनको राजा व्यादिदेश ततो नरान् ।
रामसन्दर्शनार्थन्तद्धनुरानीयतामिति । 2 ॥
जनकेन समादिष्टाः प्रविश्य सचिवाः पुरीं ।
धनुरानाययामासुः पुरुषैराप्तकारिभिः । 3 ॥
पुरुषाणां शतान्यष्टौ व्यायतानां महौजसां ।
मञ्जूषामष्टचक्रान्तां गुर्वीमूहुः कथञ्चन । 4 ॥
तामानीय च मञ्जूषामायसीं यत्र तद्धनुः ।
जनकं प्रणिपत्येदमूचुस्ते पुरुषास्तदा । 5 ॥

SECTION LIV.

Vishwa-mitra, the great sage, hearing the words of *Junuka*, said to the king, "Let this bow be shewn to *Rama*." This being said, *Junuka* ordered a person to bring the bow for *Rama* to behold. The courtiers, commanded by *Junuka*, entered the palace, and caused the bow to be brought by their attendants. Eight hundred men, tall and strong, brought the huge eight-wheeled case in which it was deposited. Having brought the case in which was the bow,

इदन्तद्धनुरानीतमाज्ञया ते नराधिप ।
दर्शयैतदृषेरस्य राघवस्य च भास्वरं । 6 ॥
तेषामेतद्वचः श्रुत्वा जनकः प्रस्तुतं वचः ।
विश्वामित्रमुवाचेदन्तावुभौ रामलक्ष्मणौ । 7 ॥
ब्रह्मन् धनुरुपानीतं यत्तत्तिष्ठति नो गृहे ।
राजभिर्यन्न शकितमुद्धर्त्तुमपि तद्धनुः । 8 ॥
नैतत्पूरयितुं शक्ताः सेन्द्राः सुरगणा अपि ।
न यक्षोरगरक्षांसि देवदेवादृते शिवात् । 9 ॥
का शक्तिर्मानुषाणाञ्च धनुषोऽस्य प्रपूरणे ।
कुत एव हि सन्धाने शक्तिर्वा स्याद्विकर्षणे । 10 ॥

these men, bowing to *Junuka*, said, "O sovereign of men, let the resplendent bow brought hither at thy command, be shewn to the sage and Rama." *Junuka*, hearing their representation, thus addressed himself to V*ishwa-mitra*, (standing) with Ram*a* and L*ukshmuna*. "O brahman, the bow deposited in my house, is now brought, the bow which the kings were unable to raise; the gods, with *Indra*, are not able to bend it, nor are the Y*ukshas*, nor the hydras, nor the R*ukshuses*; nor any one except Sh*iva*, the gods of gods. What power then have men to bend this bow, or to discharge it, or even to draw the

इदं मया धनुर्द्दिव्यं तदानायि त्वदाज्ञया ।
दर्शयैतन्मुने क्षिप्रमनयो राजपुत्रयोः ॥ 11 ॥
विश्वामित्रस्तु तच्छ्रुत्वा जनकस्य वचस्तदा ।
अभ्यभाषत धर्म्मात्मा प्रहृष्टेनान्तरात्मना ॥ 12 ॥
गृहाणैतन्महाबाहो दिव्यं धनुरनुत्तमं ।
धारणे कर्षणे चापि यत्नमातिष्ठ राघव ॥ 13 ॥
वत्स राम धनुर्द्दिव्यमिदं पश्येत्युवाच ह ।
मुनेस्तद्वचनाद्रामो यत्र तिष्ठति तद्धनुः ॥ 14 ॥
मञ्जूषान्तामुपाहृत्य विश्वामित्रमभाषत ।
इदन्धनुरहन्दिव्यं तोलयिष्यामि पाणिना ॥ 15 ॥
यत्नवांश्च भविष्यामि धनुषोऽस्य विकर्षणे ।
वाढमित्येव तं राजा मुनिश्च समभाषत ॥ 16 ॥

string. This divine bow now brought is at thy command: O sage, shew it quickly to those princes." The virtuous *Vishwa-mitra*, hearing these words of *Junuka*, addressed Rama with joyful mind, "O thou of mighty arm, take this divine, incomparable bow; exert thy strength, O Ragh*uva*, to take it up and bend it: O my beloved Ram*a*, view this divine bow." At these words of the sage, Ram*a*, going to the case in which the bow was deposited, said to *Vishwa-mitra*, "This divine bow will I raise with one hand; in drawing it I will exert my strength. "Well"—replied to him the king and the sage.

स लीलयैव तद्धामस्तोलयित्वेकपाणिना ।
पश्यतामभितस्तत्र सदस्यानां समन्ततः । 17 ॥
आनम्य नातियत्नेन सज्यं चक्रे हसन्निव ।
सज्यं कृत्वा ततश्चैनं पूरयामास वीर्य्यवान् । 18 ॥
बभञ्ज पूरयंश्चैव मध्ये रामो बलादिव ।
तस्य शब्दो महानासीद्गिरेरिव विशीर्य्यतः । 19 ॥
वज्रस्येव विमुक्तस्य शक्रेण नगमूर्द्धनि ।
निपेतुस्तेन शब्देन सर्व्वशो मोहिता जनाः । 20 ॥
विश्वामित्रं वर्ज्जयित्वा राजानं तौ च राघवौ ।
प्रत्याश्वस्ते जने तस्मिन् राजा विस्मयमागतः । 21 ॥

Upon this, Rama, in a sportive manner raised the bow with one hand, the assembled multitude on all sides looking on. Then, smiling, he with a slight effort prepared the bow; having made it ready the mighty one drew it; by the strength of Rama the bending bow brake in the midst! The deep sound resembled the crash of a falling mountain, or the noise of the Vujra hurled upon the top of a mountain by Shukra. Stunned by the sound, the people on every side fell down, except Vishwa-mitra, and the king, and the two descendants of Rughoo.

The people being somewhat recovered, the king, full of astonishment, with hands respectfully joined, said to Vishwa-mitra; "O divine one, of this

उवाच प्राञ्जलिर्व्वाक्यं विश्वामित्रमिदन्तदा ।
भगवन् श्रुतपूर्व्वो ऽयं रामो दशरथात्मजः । 22 ॥
अत्यद्भुतमिदन्तस्य कर्म्म चादर्शितन्त्वया ।
जनकानां कुले कीर्त्तिमाहरिष्यति मे सुता । 23 ॥
सीता भर्त्तारमासाद्य रामं दशरथात्मजं ।
वीर्य्यशुल्काप्रदानेन प्रतिज्ञा सफली कृता । 24 ॥
सीतान्दास्यामि रामाय प्राणेभ्यो ऽपि प्रियामहं ।
भवतो ऽनुमते तस्मादितो यान्तु महामुने । 25 ॥
दूता ममाज्ञया शीघ्रमयोध्यां जवनैर्हयैः ।
विज्ञाप्य चैव राजानमानयन्तु पुरीं मम । 26 ॥

Rama, the son of Dusha-rutha, I have formerly heard. Unparalleled is this deed of his shewn by thee: he shall receive my daughter, the glory of the family of the Junukas. Seeta having obtained Rama, the son of Dusha-rutha, for her husband, my promise of giving her as a reward of heroism is fulfilled. I will give to Rama, Seeta, more dear than life. With thy permission, O sage, let messengers, on swift horses, go speedily at my command from hence to Uyodhya, and acquainting the king with the news, bring him to my palace: let them inform him of the gift of Seeta, as the prize of

प्रदानं वीर्य्यशुल्कायाः सीतायाः कथयन्तु च ।
त्वया गुप्तौ च काकुत्स्थौ वेदयन्तु नृपाय च । 27 ॥
एभिः प्रह्लादितैर्वाक्यैरानयन्त्विह तं नृपं ।
कौशिकेन तथेत्युक्तो नृपः प्रेष्यानुपस्थितान् । 28 ॥
अयोध्यां प्रेषयामास स हि राजा त्वरान्वितः ।
तथा तत्र समाख्यातुं समानेतुं नृपं तदा । 29 ॥

इत्यार्षे श्रीरामायणे वाल्मीकी आदिकाण्डे बालचरिते धनुर्भङ्गः ॥

valour: let them inform the king respecting the two descendants of Ka*koots*-th*a*, protected by thee: by these glad tidings let them bring the king hither." The son of K*oo*sh*i*k*a* acquiescing, the king speedily sent his ready messengers to *U*yodhya, thus to carry tidings to the king and bring him thither.

Thus far the fifty-fourth Section, termed "the breaking of the bow."

जनकेन समादिष्टा दूतास्ते द्रुतवाहनाः ।
मार्गे त्रिरात्रमुषिता अयोध्यां प्राविशन् पुरीं ॥ १ ॥
ते राज्ञो विदिताः सर्व्वे राजवेश्म प्रवेशिताः ।
ददृशुर्देवसङ्काशं वृद्धं दशरथं नृपं ॥ २ ॥
शश्वत्प्रजाः प्रशासन्तं धर्म्मज्ञं सचिवैर्वृतं ।
ऋत्विग्भिर्द्देवसङ्काशैर्वशिष्ठाद्यैश्च मन्त्रिभिः ॥ ३ ॥
आश्वास्यमानं सुप्रीतैः शुक्रमाङ्गिरसैरिव ।
तं लोकपालप्रतिमं लोकपालेषु निश्चितं ॥ ४ ॥

SECTION LV.

Commanded by *Junuka*, the messengers, mounted on swift beasts, tarrying (only) three nights on the road, arrived at the city of *U*yodhya. Being announced to the king, they all, entering the royal palace, beheld the god-like and aged king D*usha*-*ru*th*a*, acquainted with sacred duties, constantly administering justice to his subjects, surrounded by his courtiers, by the godlike sacrificing priests, and V*ushi*sht*ha*, and the other counsellors, even as Sh*ukra* is surrounded by the descendants of *U*ngira. Seeing him (who was) the genuine resemblance of the protector of the world, devoted to the good of mankind, they,

दृष्ट्वैव चाभिप्रणता बद्धाञ्जलिपुटास्ततः ।
ऊचुर्दशरथं वाक्यमिदं प्रियनिवेदिनः । 5 ॥
मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः ।
मुहुर्मुहुर्मधुरया स्नेहसंरक्तया गिरा । 6 ॥
कुशलञ्चाव्ययञ्चैव सोपाध्यायपुरोहितं ।
जनकस्त्वां महाराज पृच्छते स पुरस्सरं । 7 ॥
पृष्ट्वा चानामयं पूर्वमव्ययं स नराधिपः ।
विश्वामित्रसहायस्त्वां विज्ञापयति पार्थिव । 8 ॥
सुता मे वीर्य्यशुल्केति प्रख्याता विदिता च ते ।
राजभिर्हीनवीर्य्यैश्च पुरापि प्रार्थिता तया । 9 ॥

bowing before him, with hands respectfully joined, thus addressing king *Dusha-rutha*, delivered the pleasing message: *Junuka*, the king of *Mithila*, surrounded by the brahmans who cherish the perpetual fire, repeatedly enquires, O king, in the most affectionate manner, after thy undecayable happiness and state, and after the welfare of thy sacred preceptors and priests, and thine other servants. That monarch, O king, together with *Vishwamitra*, having previously enquired respecting thine health and state, addresses thee thus, " My daughter, renowned as the prize of valour, known even to thee, formerly sought by certain weak princes, is, O king, at the com-

सेयं मम सुता राजन् विश्वामित्रस्य शासनात् ।
पुरीमिमां समागत्य तव पुत्रेण निर्ज्जिता । 10 ॥
आनाय्य तद्धनुर्द्दिव्यं मध्ये भग्नं महात्मना ।
रामेण बलमाश्रित्य महत्यां जनसंसदि । 11 ॥
तस्मै सीता मया देया वीर्य्यशुल्का सुताय ते ।
प्रतिज्ञां तर्त्तुमिच्छामि तदनुज्ञातुमर्हसि । 12 ॥
सोपाध्यायः सस्वजनः सबलः सपदानुगः ।
शीघ्रमर्हसि राजर्षे त्वमागन्तुमिह प्रभो । 13 ॥
प्रीतिं पूर्व्वप्रवृत्तां मे संवर्द्धयितुमर्हसि ।
पुत्रयोरुभयोरेव वध्वौ ते दित्सिते मया । 14 ॥

and of Vishwa-*mitra*, won by thy son, who is arrived at my palace. The divine bow being brought, was broken in the midst by the great Ram*a*, the residence of strength, amidst a great assembly. By me is Seeta, the meed of valour, to be given to thy son I desire to complete this promise; it is thine, O royal sage, to command it; speedily come hither, O chief of men, with thy preceptors, thy family, thine army, and all thine attendants. Increase the affection which I have so long borne thee. I desire to give spouses to both thy

इति त्वां जनको राजा विज्ञापयति पार्थिव ।
विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः । 15 ॥
इतिदूतवचः श्रुत्वा राजा परमहर्षितः ।
उवाचेदं वशिष्ठादीन् सर्व्वानेव पुरोधसः । 16 ॥
गुप्तः कुशिकपुत्रेण कौशल्यानन्दिवर्द्धनः ।
लक्ष्मणेन सह भ्रात्रा विदेहानगमत्किल । 17 ॥
दृष्टवीर्य्यश्च काकुत्स्थे जनकः सुमहायशाः ।
प्रतिप्रदानं सीताया रामे कर्त्तुं किलेच्छति । 18 ॥
यदि वो रोचते ब्रह्मन् जनकः सुमहीपतिः ।
सम्बन्धी तत्र गच्छामस्ततः शीघ्रमितो वयं । 19 ॥

sons." Advised, O king, by Vishwa-mitra, Shutanunda also consenting, Junuka the king addresses thee thus. Having heard the words of the messengers, the king, full of joy, said to Vushishtha and all the priests, "Protected by thee, the son of Kooshika, the increaser of Koushulya's joy, with his brother Lukshmuna, has gone to Videha: the renowned Junuka having beheld in Kakootstha heroism desires to reward it by giving him Seeta. If it be agreeable to you, O brahmans, Junuka, the great sovereign, becomes allied to me. I will go thither; you speedily do the same." Vushishtha and

बाढमित्येव तच्छ्रुत्वा वशिष्ठप्रमुखा द्विजाः ।
ऊचुः परमसंहृष्टाः श्वस्तु यास्याम इत्यपि । 20 ॥
ते चापि रजनीन्तत्र दूताः परमसत्कृताः ।
ऊषुर्विदेहराजस्य कर्म्मकामैः सुपूजिताः । 21 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते जनकवाक्यं ॥

the other sages hearing this, were highly pleased, and acquiescing said, we will go to-morrow. The messengers of the king of *Videha*, entertained with respect, and greatly honoured by the royal attendance, remained there that night.

Thus far the fifty-fifth Section, containing the message of *Junuka*.

तस्यां रात्र्यां व्यतीतायां सोपाध्यायो नराधिपः ।
राजा दशरथः श्रीमान् सुमन्त्रमिदमब्रवीत् ॥ 1 ॥
अथ सर्व्वे धनाध्यक्षा धनमादाय पुष्कलं ।
निर्यान्त्वग्रे समारोप्य नानारत्नचयान् मम ॥ 2 ॥
चतुरङ्गञ्च मे शीघ्रं बलं निर्यातु सर्व्वशः ।
ममाज्ञासमकालञ्च युज्यतां युग्ममुत्तमं ॥ 3 ॥
वशिष्ठो वामदेवश्च जावालिः काश्यपो भृगुः ।
मार्कण्डेयश्च दीर्घायुर्मुनिः कात्यायनस्तथा ॥ 4 ॥

SECTION LVI.

That night being past, the happy D*u*sha-r*u*tha, the sovereign of men, attended by his preceptor, said to Soom*u*ntra, "Let all the treasurers, bringing the treasure, go before me, taking with them many various kinds of jewels; let my army, composed of four bodies, speedily pass forward in complete order; at my command let them prepare my excellent vehicles; let V*u*sh*i*sh-th*a*, Vam*a*-dev*a*, Javal*i*, Kashy*u*p*a*, Bhr*i*goo, the ancient sage, Mark*u*ndey*a*, and Katyay*u*n*a*, these twice born ones, go with me in chariots. Let the mes-

एते द्विजाः प्रयान्त्वग्रे स्यन्दनैः सहिता मया ।
यथा कालात्ययो न स्याद्दूता हि त्वरयन्ति मां ॥ 5 ॥
इत्याज्ञया नरेन्द्रस्य सेना सा चतुरङ्गिणी ।
राजानमृषिभिः सार्द्धं प्रयान्तं पृष्ठतोऽन्वयात् ॥ 6 ॥
चतुर्भिस्तांस्तु दिवसैर्विदेहानभ्युपेयिवान् ।
ददर्श मिथिलां रम्यां जनकेनाभिपालितां ॥ 7 ॥
प्रत्युद्गम्यैव जनकः पूजान्तेषामकल्पयत् ।
स तं राजानमासाद्य वृद्धं दशरथं नृपं ॥ 8 ॥
मुदितो जनको राजा प्रहर्षं परमं ययौ ।
उवाच परमं श्रेष्ठो नरश्रेष्ठं मुदान्वितं ॥ 9 ॥
स्वागतन्ते महाराज दिष्ट्या प्राप्तोऽसि मे गृहे ।
पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्य्यनिर्ज्जितां ॥ 10 ॥

sengers hasten the preparations for me that the time be not wasted in delay." At this command of the sovereign of men, the army, composed of four divisions, marched after him, attended by the sages. In four days they, arriving in V*i*deh*a*, beheld the pleasant city Mith*i*la, protected by J*unu*k*a*; who, going to meet them, received them with every honour. The delighted J*unu*k*a* approaching the good king D*u*sha-r*u*th*a* was filled with joy. The chief of men then addressed the excellent one: " O great king, hast thou had a prosperous journey? It is my happiness that thou hast entered my house. Thou wilt

दिष्ट्या प्राप्तो महातेजा वशिष्ठो भगवानयं ।
सह सर्व्वैर्द्दिजश्रेष्ठैर्देवैरिव शतक्रतुः । 11 ॥
मार्कण्डेयादयश्चैव दिष्ट्या प्राप्ता महर्षयः ।
दिष्ट्या मे निर्ज्जिता विघ्ना दिष्ट्या मे पूजितं कुलं । 12 ॥
राघवैः सह सम्बन्धं कृत्वा प्रथितसद्गुणैः ।
अद्य मे सफलं जन्म प्राप्तश्चाद्य क्रियाफलं । 13 ॥
अद्य पूतोऽस्मि राजर्षे त्वत्सम्बन्धात् सबान्धवः ।
एषाञ्चापि महर्षीणामद्याभ्यागमनादहं । 14 ॥
सविशेषतरं पूतो राजन्नाप्यायितस्तथा ।
श्वः प्रभाते महाराज निवर्त्तयितुमर्हसि । 15 ॥

now receive the caresses of thy two sons of unconquered valour. Welcome to the divine V*ushishtha*, attended by the sages, as Sh*uta-krutoo* by the gods! Welcome to Mark*undeya* and the other great sages. Happy am I, delivered from every kind of distress. Happy am I, my family being honoured by an alliance with the family of R*ughoo*, excellent in virtue. This day my birth becomes effectual. This day have I obtained the fruit of my actions. This day, O royal sage, myself and my whole family are purified by an alliance with thee. By the coming of these great sages, I am this day purified and refreshed in a most peculiar manner. O great king, to-morrow morning,

यज्ञस्यावभृते पुण्यमुद्वाहमृषिभिः सह ।
तस्यैतद्वचनं श्रुत्वा राजा दशरथस्तदा । 16 ॥
ऋषिमध्य उवाचेदञ्जनकं मिथिलेश्वरं ।
राजन् प्रतिगृहीतारः स्मृता दातृवशाः किल । 17 ॥
यद्वक्ष्यसि यदा चैव तत्कर्त्तारस्तदा वयं ।
स्निग्धाश्चैवानुकूलञ्च वचनं प्रियवादिनः । 18 ॥
तद्राज्ञो जनकः श्रुत्वा परं विस्मयमागतः ।
ततः सर्व्वे मुनिगणाः परस्परसमागमे । 19 ॥
हर्षमेत्य परं तत्र निशान्तामवसंस्तदा ।
कथयन्तः कथा हृद्याः पुण्यश्रवणकीर्त्तनाः । 20 ॥

at the completion of the sacrifice, be pleased, with the sages, to celebrate the sacred nuptials." Hearing these words, king *Dusha-rutha* replied to *Junuka*, king of Mith*i*la, in the midst of the sages: " O king, we are the receivers; we are esteemed subject to the giver; it is ours to perform at any time whatever may be commanded by thee." *Junuka* hearing this pleasing and submissive reply of the affectionate king, was greatly astonished. All the sages then, highly pleased with their mutual interview, spent the night in communicating to each other the effusions of their hearts, meritorious to hear and repeat. Knowing each other's powers, they reciprocally yielded the honours

परस्परप्रभावज्ञाः पूजयन्तः परस्परं ।
विश्वामित्रञ्च दृष्ट्वैव राजा दशरथस्तदा । 21 ॥
शिरसा प्रणतः प्रीत्या ववन्दे हृष्टमानसः ।
भवन्तन्नाथमासाद्य पवित्रो ऽस्मीति चाब्रवीत् । 22 ॥
विश्वामित्रो ऽपि चैवैनं प्रीतिमानिदमब्रवीत् ।
पूत एवासि राजर्षे स्वकृतैः कर्म्मभिः स्वयं । 23 ॥
अनेन चापि पुत्रेण रामेणाक्लिष्टकर्म्मणा ।
पूतो ऽसि श्लाघनीयश्च देवानामपि सम्मतः । 24 ॥
एष ते नृपते पुत्रो रामो निर्य्यातितो मया ।
लक्ष्मणेन सह भ्रात्रा कुशली रघुनन्दन । 25 ॥

due to each other. King *Dusha-rutha*, seeing *Vishwa-mitra*, with joyful mind, bowed his head and affectionately saluting him, said, " O my Lord, having met with thee I am purified." *Vishwa-mitra* affectionately replied to him, " O royal sage, thou art purified by thy own deeds; and by thy son *Rama*, the accomplisher of difficult enterprizes, thou art purified; thou art worthy of praise; thou art approved even by the gods. This thy son *Rama*, O sovereign of men, taken away by me, is now in possession of felicity, O son of *Rughoo*, together with his brother *Lukshmuna*." Thus ad-

इत्युक्तो मुमुदे राजा विश्वामित्रेण धीमता ।
तौ चापि पुत्रावाघ्राय परिष्वज्य च पीडितं । 26 ॥
उवास स निशान्तत्र स सुखी हृष्टमानसः ।
जनको ऽपि तदा राजा क्रियां धर्म्मेण धर्म्मवित् ।
कृत्वा यथोचितां सर्व्वां तां रात्रिमवसत्सुखं । 27 ॥

इत्यार्षे रामायणे वाल्मीकीये बालचरिते जनकदशरथसम्वादः ॥

dressed by the wise Vishwa-*mitra*, the king rejoiced, and having kissed and closely embraced his two sons, he with joyful heart passed the night in pleasing repose. *Junuka*, the king also, acquainted with the rules of duty, having by his wise and steady conduct accomplished all the necessary sacrificial ceremonies, spent the night in happiness.

Thus far the fifty-sixth Section, containing the conversation of *Junuka* and *Dusha-rutha.*

ततः प्रभाते जनकः कृतकर्म्मा महर्षिभिः ।
उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोधसं । 1 ॥
भ्राता ममानुजः श्रीमान् वीर्य्यवानाज्ञया मम ।
कुशध्वज इति ख्यातो यो ऽध्यास्ते नगरं शुभं । 2 ॥
चयाट्टालकपर्य्यन्तं पिबन्निक्षुमतीं नदीं ।
साङ्काश्यं स्वर्गसङ्काशं विमानमिव पुष्पकं । 3 ॥
तमहं द्रष्टुमिच्छामि मानार्हो हि स मे मतः ।
प्रीयते हि महासत्त्वः स मया राजसत्तमः । 4 ॥

SECTION LVII.

Junuka, the eloquent, having with the great sages performed his accustomed devotions, said thus to the priest Shutan*u*nd*a*, " My younger brother *Koosha-dhwuja* by name, fortunate and powerful, resides in the beautiful city Sankan-shy*a*, equal to heaven, which resembling the chariot P*ooshpuka* reaches to Ch*u*yattal*u*k*a* and drinks of the river *Ikshoomutee*. I want to see that great one worthy of honour, that excellent king for whom I have such an affection." *Junuka* having spoken these words in the presence of Sh*u*tan*u*nd*a*, commanded

एवमुक्ते तु वचने शतानन्दस्य सन्निधौ ।
आगताः केचिदव्यग्रा जनकस्तान् समादिशत् । 5 ॥
शासनात्तु नरेन्द्रस्य प्रययुः शीघ्रयायिनः ।
समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा । 6 ॥
सांकाश्यं तु समागम्य ददृशुस्ते कुशध्वजं ।
न्यवेदयन्यथावृत्तं जनकस्य च चिन्तितं । 7 ॥
तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठैर्महाजवैः ।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः । 8 ॥
स ददर्श महात्मानं जनकं धर्म्मवत्सलं ।
सोऽभिवाद्य शतानन्दं जनकञ्चाति धार्म्मिकं । 9 ॥

certain of those who were in waiting and unemployed to depart thither. At the command of the lord of men, the swift messengers went to bring this great personage, as messengers go to bring *Vishnoo* at the command of *Indra*. Arriving at Sankanshy*a*, they saw Koosh*a*-dhw*u*j*a*, and announced to him in due form the invitation of *Junuka*. King Koosh*a*-dhw*u*j*a*, thus made acquainted by the swift messengers with his brother's design, came at the invitation of the sovereign of men. Arrived, he beheld the great *Junuka*, devoted to religion, and first bowing even to the feet of Sh*u*tan*u*nd*a*, he

अध्यतिष्ठदनुज्ञातो राजार्हं वरमासनं ।
उपविष्टावुभौ तौ तु भ्रातरावमितद्युती ॥ 10 ॥
प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनं ।
गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभं ॥ 11 ॥
आनयेह महात्मानं सपुत्रं सपुरोधसं ।
औपकार्य्यां स गत्वा तु रघूणां कुलवर्द्धनं ॥ 12 ॥
ददर्श शिरसा चैवमभिवाद्येदमब्रवीत् ।
अयोध्याधिपते राजन् वैदेहो मिथिलाधिपः ॥ 13 ॥
स त्वां द्रष्टुं व्यवसितः सोपध्याय पुरोहितं ।
मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तदा ॥ 14 ॥

saluted him and the virtuous *Junuka*. Then, being desired, he seated himself on a royal seat. These two brothers, heroes, of immense energy, being seated, thus commanded the chief counsellor *Soodamuna*, "O chief counsellor, speedily go to *Ikshwakoo*, of unmeasurable splendor, and bring the great one together with his son and the priest." *Soodamuna* going to his lodging saw the increaser of the family of the *Rughoos*, and bowing his head said to him, "O King, lord of *Uyodhya*, *Videha*, king of *Mithila*, desires to see thee, with thy preceptor and thy priest." At the words of the chief counsellor, the king, at-

सबन्धुरगमत्तत्र जनको यत्र वर्त्तते ।
राजा च मन्त्रिसहितः सोपाध्यायः सबान्धवः । 15 ॥
तमासाद्य च संगृह्य राजा दशरथस्तदा ।
वाक्यं वाक्य विदां श्रेष्ठो वैदेह मिदमब्रवीत् । 16 ॥
विदितन्ते यथास्माक मिक्ष्वाकु कुलदैवतं ।
प्रवक्ता सर्व्वकार्य्येषु वशिष्ठो भगवानृषिः । 17 ॥
विश्वामित्राभ्यनुज्ञातः सह सर्व्वैर्महर्षिभिः ।
एष वक्ष्यति धर्म्मात्मा वशिष्ठो मे यथाक्रमं । 18 ॥
तूष्णींभूते दशरथे वशिष्ठो भगवानृषिः ।
उवाचेदं वचो धर्म्म्यं जनकं सपुरोहितं । 19 ॥

tended by the sages, and his friends, went to the place where *Junuka* was. That monarch attended by his counsellors, his preceptors, and friends, approaching, embraced him. Then king *Dusha-rutha*, among the eloquent, thus addressed Videh*a*, "He who directs in all these affairs is the great *Vushishtha*, the divine sage, known by thee as the deity of our family. Commanded by *Vishwa-mitra*, he, attended by the other great sages; will relate in order the descent of our family, the family of *Ikshwakoo*." *Dusha-rutha* being silent, *Vushishtha* the divine sage thus addressed the virtuous *Junuka*, attended by

अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्यमव्ययः ।
तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः । 20 ॥
मारीचादङ्गिरास्तस्मात्प्रचेतास्तनयोऽभवत् ।
मनुः प्रचेतसः पुत्त्र इक्ष्वाकुश्च मनोः सुतः । 21 ॥
स इक्ष्वाकुरयोध्यायां राजाभूत्प्रथमः पुरे ।
इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः । 22 ॥
कुक्षेरथात्मजः श्रीमान् विकुक्षिरुदपद्यत ।
विकुक्षेस्तु महातेजा बाणः पुत्त्रो व्यजायत । 23 ॥
बाणस्य तु महातेजा अनरण्यः प्रतापवान् ।
अनरण्यात् पृथुर्जज्ञे त्रिशङ्कुश्च पृथोरपि । 24 ॥

his priest: "Indescribable is the origin of Bruhma, eternal, imperishable, ever the same; from him was produced *Mureechi*; the son of *Mureechi* was *Kushyupa*; from the descendent of *Mureechi* was produced *Ungira*; his son was Prucheta; the son of Prucheta was *Munoo*, and *Ikshwakoo* was the son of *Munoo*. This *Ikshwakoo* was the first sovereign who reigned in the city of *Uyodhya*. The son of *Ikshwakoo* was the fortunate Kookshi, and the son of Kookshi was Vikookshi; the illustrious Vana was born of Vikookshi, and the brave *Unurunya*, possessed of mighty energy, was the son of Vana. Prithoo sprang from *Unurunya*, and Trishunkoo was the son of Prithoo; the son of

त्रिशङ्कोरभवत्पुत्रो धुन्धुमारो महायशाः ।
धुन्धुमारसुतो राजा युवनाश्वो महाबलः । 25 ॥
युवनाश्वसुतश्चासीन्मान्धाता पृथिवीपतिः ।
मान्धातुस्तु सुतः श्रीमान् सुसन्धिरुदपद्यत । 26 ॥
सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित् ।
यशस्वी ध्रुवसन्धेस्तु भरतो नाम नामतः । 27 ॥
भरतात्तु महातेजा असितो नाम जायत ।
यस्यैते प्रतिराजान् उदपद्यन्त शत्रवः । 28 ॥
हैहयास्तालजङ्घाश्च शूराश्च शशविन्दवः ।
तांश्च संप्रति युध्यन् वै युद्धे राजा प्रवासितः । 29 ॥

Trishunkoo was *Dhoondhoomara*, of great renown; and the son of *Dhoondhoomara* was the mighty *Yoovunashwa*. Mandhata, lord of the earth, was the son of *Yoovunashwa*; the fortunate son of Mandhata was called *Soosundhi*; *Soosundhi* had two sons, *Dhroova-sundhi* and *Prusenajit*. The son of the renowned *Drhoova-sundhi* was called *Bhuruta*; and the illustrious *Usita*, of mighty energy, was produced from *Bhuruta*, against whom arose the hostile kings, (of) the *Hihuyas*, the *Talujunghas*, the *Shushuvindoos*, all heroes, fighting against whom, the king in adverse battle was expelled his country, and going with his two wives to *Himuvut*, the reduced king *Usita* there paid

हिमवन्तमुपागम्य भार्य्याभ्यां सहितस्तदा ।
असितोऽल्पबलो राजा कालधर्म्ममुपेयिवान् । 30 ॥
द्वे चास्य भार्य्ये गर्भिण्यौ बभूवतुरिति श्रुतिः ।
एका गर्भविनाशार्थं सपत्न्यै सगरं ददौ । 31 ॥
ततः शैलवरे रम्ये बभूवाभिरतो मुनिः ।
भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः । 32 ॥
ततश्चैका महाभागा भार्गवं देववर्च्चसं ।
ववन्दे पद्मपत्राक्षी कांक्षन्ती सुतमुत्तमं । 33 ॥
तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत् ।
स तामभ्यवदद्विप्रः पुत्रेप्सुं पुत्रजन्मनि । 34 ॥

the debt of nature, leaving his two wives pregnant; one of whom gave poison to the other, to destroy the fruit of her womb. At this time the sage Chyu*vuna*, the descendant of Bhr*igoo*, constantly resided upon the great and pleasant mountain H*imuvut*. There the lotos-eyed Kal*i*ndee, possessor of the great share, desirous of an excellent son, did homage to the son of Bhr*igoo*, of divine power; she approaching the sage, bowed even to his feet. To her desirous of a son the brahman thus spake concerning his birth: "O possessor

तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः ।
महावीर्य्यो महातेजा अचिरात्संजनिष्यति । 35 ॥
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ।
च्यवनञ्च नमस्कृत्य राजपुत्री पतिव्रता । 36 ॥
पतिना रहिता तस्मात्पुत्रं देवी व्यजायत ।
सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया । 37 ॥
सह तेन गरेणैव संजातः सगरोऽभवत् ।
सगरस्यासमञ्जस्तु असमञ्जादथांशुमान् । 38 ॥
द्विलीपोंऽशुमतः पुत्रो द्विलीपस्य भगीरथः ।
भगीरथात्ककुत्स्थश्च ककुत्स्थाच्च रघुस्तथा । 39 ॥

of the great portion, O lotos-eyed one, distress not thyself; an excellent son, mighty, illustrious, a great and fortunate hero, shall e'er long be produced from thy womb, together with the poison. The king's daughter, faithful to her deceased lord, the widowed queen, bowed to *Chyuvuna;* and in consequence of that blessing bore a son, who made his appearance with the poison given her by the other wife for the sake of causing an abortion. The child produced together with the poison was named *Sugura.*[1] The son of *Sugura* was *Usumunja*, and from him was born *Ungshooman*. Dw*i*leep*a* was the son of *Ungshooman*, and Bh*ugeerutha*, the son of Dw*i*leep*a;* from Bh*ugeerutha* descended K*ukootstha*, and from K*ukootstha* R*ughoo.* The illustrious son of

[1] From S*a*, in composition, with, and G*ura*, venom or poison.

रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ।
कल्माषपादोऽप्यभवत्तस्माज्जातस्तु शङ्खलः । 40 ॥
सुदर्शनः शङ्खलस्य अग्निवर्णः सुदर्शनात् ।
शीघ्रगस्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः । 41 ॥
मरोः प्रशुश्रुकस्त्वासीदम्बरीषः प्रशुश्रुकात् ।
अम्बरीषस्य पुत्रोऽभून्नहुषश्च महीपतिः । 42 ॥
नहुषस्य ययातिस्तु नाभागस्तु ययातिजः ।
नाभागस्य बभूवाज् अजाद्दशरथोऽभवत् । 43 ॥
अस्माद्दशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ ।
आदिवंशविशुद्धानां राज्ञां परमधर्म्मिणां । 44 ॥

Rughoo was the great Poorooshaduka; Kulmasha-pada was his son, and from him descended Shunkhula; the son of Shunkhula was Soodurshuna, whose son was Ugni-vurna. Sheeghruga was the son of Ugni-vurna, and Muroo the son of Sheeghruga; the son of Muroo was Prushooshrooka; from Prushooshrooka descended Umbureesha. Nuhoosha, sovereign of the world, was the son of Umbureesha; Yuyati was the son of Nuhoosha, and his son was Nabhaga. The son of Nabhaga was Uja, and the son of Uja Dusha-rutha. From this Dusha-rutha are sprung Rama and Lukshmuna. O King, O chief of men, I request, and it becomes thee to give, thy two daughters, equally accomplished, to these brothers of equal worth, descended from a race abounding in excellence as the sea with riches, (descended) from

इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनां ।
उदाराचारसत्वानां क्षत्रधर्म्मानुपालिनां ।
कुले जलनिधिप्रख्ये जातयोर्वृत्तशालिनोः । 45 ॥
रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप ।
सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि । 46 ॥

इत्यार्षे रामायणे आदिकाण्डे कन्यावरणं नाम सप्तपञ्चाशः सर्गः ॥

the primitive line of sacred kings, eminent in virtue, from the family of *Ikshwakoo*, a race of heroes, distinguished for truth, gene rosity and piety, and observant of all the duties of the K*shutra* tribe."

Thus far the fifty-seventh Section, containing the espousal of the damsels.

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः ।
श्रोतुमर्हसि भद्रन्ते कुलं नः परिकीर्त्तितं ॥ 1 ॥
कन्यादाने हि वक्तव्यं कुलं निरवशेषतः ।
नामतो वृत्ततश्चैव धर्म्मतः शीलतस्तथा ॥ 2 ॥
तत आभाष्य जनको वशिष्ठं वदताम्वरं ।
नृपं दशरथञ्चेदं प्रोवाच वचनन्तदा ॥ 3 ॥
राजाभूत्त्रिषु लोकेषु विश्रुतः स्वेन कर्म्मणा ।
निमिः परमधर्म्मात्मा सर्व्वसत्त्ववताम्वरः ॥ 4 ॥

SECTION LVIII.

To the sage thus speaking, *Junuka*, with joined hands, replied, "Peace be to thee; it is proper for thee to hear detailed the pedigree of our race: at the bestowment of a daughter the race ought to be fully described by its name, its wealth, its virtues, and disposition." Having said this to *Vushishtha*, chief of the eloquent, and to king *Dusha-rutha*, *Junuka* thus began: "A king, known by his virtues throughout the three worlds was *Nimi*, eminently virtuous, chief among all creatures. His son was *Mithi*, incomparably

तस्य पुत्रो मिथिर्नाम बभूव नुपमद्युतिः ।
तस्यापि जनको राजा जनकस्याप्युदावसुः । 5 ॥
उदावसोस्तु धर्म्मात्मा जातो वै नन्दिवर्द्धनः ।
नन्दिवर्द्धनजश्चासीत्सुकेतुर्नाम पार्थिवः । 6 ॥
सुकेतोरपि धर्म्मात्मा देवरातो महाबलः ।
देवरातस्य राजर्षेर्बृहद्रथ इति स्मृतः । 7 ॥
बृहद्रथस्य तनयो महावीर्य्यः प्रतापवान् ।
महावीर्य्यस्य धृतिमान् सुधृतिस्तनयोऽभवत् । 8 ॥
सुधृतेरपि धर्म्मात्मा धृष्टकेतुः सुधार्म्मिकः ।
धृष्टकेतोश्च राजर्षेर्हर्य्यश्व इतिविश्रुतः । 9 ॥
हर्य्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रसिद्धकः ।
प्रसिद्धकस्य धर्म्मात्मा राजा कीर्त्तिरथः सुतः । 10 ॥

illustrious; the son of M*i*th*i* was J*unuka*, the king; the son of J*unuka* was *O*odav*usoo*, and the son of *Oo*dav*usoo*, N*u*nd*i*-v*u*rdh*una*. The monarch S*ooketoo* was the son of N*u*nd*i*-v*u*rdh*una*, and the virtuous and mighty Dev*a*-rat*a* was the son of S*ooketoo*; the son of the royal sage Dev*a*-rat*a* was called V*ri*h*udru*-th*a*, whose son was the brave M*u*ha-veery*a*. The patient Soodhr*iti* was the son of M*u*ha-veery*a*, and Dhr*i*sht*a*-ket*oo*, the great and pious, owed his birth to Soo-dh*iti*; the son of the royal sage Dhr*i*sht*a*-ket*oo* was called H*u*ry*u*shw*a*; M*uroo* was the son of H*u*ry*u*shw*a*, and Pr*usi*dh*uka* was the son of M*uroo*; the son of Pr*usi*dh*uka* was the virtuous monarch Keertt*i*-r*utha*; the son of Keertt*i*-r*utha*

पुत्रः कीर्त्तिरथस्यापि देवमीढ इति स्मृतः ।
देवमीढस्य विबुधो विबुधस्यापि चान्धकः ॥ 11 ॥
अन्धकस्य सुतश्चासीत् कृतिवात इति स्मृतः ।
कृतिवातस्य च सुतः कृतिरोमा व्यजायत ॥ 12 ॥
कृतिरोम्नः सुतश्चापि स्वर्णरोमेति विश्रुतः ।
स्वर्णरोम्णोऽभवच्चापि ह्रस्वरोमा सुतो बली ॥ 13 ॥
तस्य पुत्रद्वयं जज्ञे धर्म्मज्ञस्य महात्मनः ।
ज्येष्ठोऽहमनुजश्चापि भ्राता मम कुशध्वजः ॥ 14 ॥
मान्तु ज्येष्ठं ततो राज्येष्वभिषिच्य पिता मम ।
कुशध्वजं यौवराज्ये त्यक्त्वा राज्यं वनं गतः ॥ 15 ॥

was called Deva-meerha, and Viboodha was the son of Deva-meerha; from him sprang Undhuka; and the son of Undhuka was Kritivata; the son of Kritivata was Kriti-roma; the son of Kriti-roma was called Swurna-roma, and the mighty Hruswa-roma was the son of Swurna-roma. To this great one, acquainted with every duty, were born two sons, of whom I myself am the eldest, and the younger is this my brother Koosha-dhwuja. My father having installed me, the eldest, in the kingdom, and appointed Koosha-dhwuja to the office of prime minister, he, abandoning the kingdom, retired to the forest.[1] My aged parent being gone to heaven, I regard my god-like

[1] Embraced the life of a hermit.

वृद्धे पितरि स्वर्याते ततोऽहं रघुनन्दन ।
भ्रातरं देवसंकाशमपश्यं स्वशरीरवत् । 16 ॥
कस्यचित्त्वथ कालस्य सांकाश्यादागतो नृपः ।
सुधन्वा बलवीर्य्याढ्यो मिथिलामवलोककः । 17 ॥
स च मे प्रेषयद्दूतं यदेतत्ते धनुर्गृहे ।
तिष्ठत्यभ्यर्च्चितं दिव्यमेतद्देहीति राघव । 18 ॥
तस्याप्रदाने धनुषः सोऽयुध्यत मया सह ।
हतश्च स मया राजा सुधन्वा बलदर्पितः । 19 ॥
निहत्य समरे चाहं सुधन्वानं महीपतिं ।
साङ्काश्ये भ्रातरं शूरमभ्यषिञ्चं कुशध्वजं । 20 ॥

brother, O son of R*u*ghoo, even as myself. At a certain time king Soodh*u*nwa, the valiant, came from Sankanshy*a* to take a view of M*i*th*i*la. He, O Raghuv*a*, sent a messenger to me, saying "If the honoured and divine bow be in thy house, deliver it to me." On my refusing him the bow, he engaged with me in battle. This Soodh*u*nwa, proud of his strength, fell by my hand. Having killed the monarch Soodh*u*nwa in battle, I installed my valiant brother Koosh*a*-dhw*u*j*a* in the kingdom of Sankanshy*a*. This is my younger brother Koosh*a*-dhw*u*j*a*, devoted to truth. In conjunction with him, O king, I give two

कनीयानेष मे भ्राता सत्यसन्धः कुशध्वजः ।
ददामि सहितो ऽनेन वध्वौ ते ऽहं सुते नृप । 21 ॥
सीतां रामाय तनयामूर्म्मिलां लक्ष्मणाय च ।
वीर्य्यशुल्का मम सुता सीता सुरसुतोपमा । 22 ॥
अयोनिजा समुत्पन्ना क्षेत्राकुलमुखात्स्वभूत् ।
तां रामाय प्रयच्छामि पत्नीं वीर्य्यबलार्ज्जितां । 23 ॥
रामलक्ष्मणयो राजन् कुरु गोदानमङ्गलं ।
पितृश्राद्धञ्च भद्रन्ते ततो वैवाहिकं कुरु । 24 ॥

spouses to thy two sons; to Ram*a* I give my daughter Seeta, and *O*ormi*l*a to L*u*kshm*u*n*a*. My daughter Seeta, resembling a daughter of the celestials, the meed of valour, was produced out of the ordinary course of nature, from the mouth of the plough, when ploughing up a place for sacrifice; her I give to Ram*a*, a spouse won by heroism and strength. O king, for the purpose of securing their felicity, bestow a gift of cows[1] on Ram*a* and L*u*kshm*u*n*a*. Suc-

1 It was the custom for the Ksh*u*tr*i*y*as*, on the marriage of their sons, to make liberal gifts of cows to the brahmans, for the purpose of securing their happiness; the true race of Ksh*u*tr*i*-y*as* being extinct, this custom has ceased, unless, any traces of it exist among the Raj*a*-poots, who call themselves Ksh*u*tr*i*y*as*, though esteemed by the brahmans a spurious race.

वर्त्तन्ते ऽद्य मघा राजन् दिवसे तूत्तरे पुनः ।
फल्गुण्यः प्रतिपत्स्यन्ते विवाहस्तत्र नो ऽस्त्वयं । 25 ॥

इत्यार्षे रामायणे आदिकाण्डे जनककुलप्रख्यानं ॥

cess be to thee; perform the offering to the manes[1] of thine ancestors, and then proceed to the nuptial ceremony. To-day, O king, the Mugha[2] remains; on the following day the Phulgoonee commences: while these govern, the nuptials may be celebrated.

Thus far the fifty-eighth Section, containing the recital of the pedigrees.

1 This offering is called Shraddha. There are three kinds of Shraddha, performed on different occasions, viz. the Parvuna, Ekoddishta, and Vriddhi-shraddhas; these acquire different names when performed on different occasions. The Vriddhi-shraddha is performed on the morning of the wedding day, after which the marriage is esteemed fixed, so that neither party can withdraw from the engagement. On this occasion this ceremony acquires the name of Nandee-shraddha.

2 "The moon is in the tenth mansion called the Mugha." According to some grammarians this word is never used in the singular.

उक्तवाक्ये तु जनके विश्वामित्रो महामुनिः ।
उवाच वचनं धीमान् वशिष्ठसहितस्तदा ॥ 1 ॥
उभे महोदधिप्रख्ये उभयोरपि वा कुले ।
ख्यात इक्ष्वाकुवंशो ऽयं जनकानान्तथैव च ॥ 2 ॥
सदृशो ऽपत्यसम्बन्धो युवयोरिति मे मतिः ।
सीताया ऊर्म्मिलायाश्च रामलक्ष्मणयोस्तथा ॥ 3 ॥
वक्तव्यमस्ति नः किञ्चिद्भूयो ऽपि शृणु तन्नृप ।
भ्राता ते सदृशो यो ऽयं शूरो राजा कुशध्वजः ॥ 4 ॥

SECTION LIX.

Junuka having thus spoken, the great sage V*ishwa-mitra*, with V*ushishtha* the wise, replied, "We approve the union of Seeta and *O*orm*i*la with Ram*a* and L*ukshmuna*. We approve the alliance between the youthful branches of the families of *I*kshwak*oo* and J*unuka*, renowned, and both resembling the sea. O virtuous king, I have a few things more to say: Thine heroic and equal brother, king K*oo*sh*a*-dhw*uja*, has two daughters of incomparable beauty; these two I engage for the virtuous Bh*uruta*, and the wise Sh*u*tr*ooghna*, the

तस्यास्ति किल धर्म्मात्मन् रूपेणाप्रतिमं भुवि ।
कन्याद्वयं राघवार्थे तद्द्वयं वरयामहे । 5 ॥
धर्म्मतो भरतस्याथ शत्रुघ्नस्य च धीमतः ।
तदिमे संप्रयच्छ त्वं यदि ते रुचितो वयं । 6 ॥
पुत्रा दशरथस्याथ चत्वारोऽमिततेजसः ।
लोकपालोपमा वीराः सर्व्वे सत्यपराक्रमाः । 7 ॥
एषामर्थे वयं राजन् भवन्तं वरयामहे ।
सदृशोऽसि प्रभावेण राघवाणां महीपते । 8 ॥
सम्बन्धः उभयोर्भ्रात्रोर्युवयोः सदृशस्त्वयं ।
इक्ष्वाकुभिर्धर्म्मशीलैर्विख्यातैराप्रजापतेः । 9 ॥

descendants of *Ruhgoo*: if it be pleasing to thee, bestow them in marriage. O king, we propose these (damsels) to the four sons of *Dusha-rutha*, every one of whom are heroes, of genuine valour, of unbounded energy, equal to the protectors of the world. O sovereign of the earth, thou art equal in bravery to the Rag*huvas*; equal is this alliance between the two brothers (*Junuka* and *Koosha*-dhwu*ja*) and the *I*kshwak*oos*, virtuous and renowned from *Pru*japu*ti* even till the present time."

Hearing these generous words of V*i*shwa-mi*tra* and V*ushi*shth*a*, *Junuka*

इत्युदारं वचः श्रुत्वा विश्वामित्रवशिष्ठयोः ।
जनकः प्राञ्जलिर्व्वाक्यमुवाचेदमनन्तरं । 10 ॥
कुलं धन्यमिदं मन्ये येषां तौ मुनिपुङ्गवौ ।
सदृशः कुलसम्बन्धो भवद्भ्यामुपवर्णितः । 11 ॥
एवम्भवत्विमे कन्ये कुशध्वजसुते उभे ।
ददामि भरतायैकां शत्रुघ्नाय तथापरां । 12 ॥
रामलक्ष्मणशत्रुघ्नभरता देवरूपिणः ।
इच्छाम्यहमपि प्रीतिं सम्बन्धस्य पुनःपुनः । 13 ॥
एकाह्ने राजपुत्रीणां चत्वारो रघुनन्दनाः ।
गृह्णन्त्वासां चतसृणां पाणीन् मन्त्रवदीप्सितान् । 14 ॥

joining his hands in token of respect, thus replied, " I esteem the families blessed which have been by you pronounced equal. O chief of sages, may it be thus; I give these my two daughters, and both the daughters of *Koosha-dhwuja*, the one to Bh*uruta*, and the other to Sh*utrooghna*. I most earnestly desire the approved alliances. Let Ram*a*, and L*u*kshm*una*, and Sh*utrooghna*, and Bh*uruta*, the four godlike sons of R*ughoo*, on the same day, accept the desired hands of the four princesses, according to the ordinance. On the coming day, O brahman, the hymeneal gods preside over the Ph*u*lgoonees,

उत्तरे दिवसे ब्रह्मन् फल्गुण्ये भगदेवताः ।
विवाहेषु प्रशंसन्ति नक्षत्रं वै विपश्चितः । 15 ॥
एवमस्त्विति तत्तत्र वशिष्ठः प्रत्यभाषत ।
तच्छ्रापि जनको राजा कृताञ्जलिरभाषत । 16 ॥
वरधर्म्मकृतो ब्रह्मन् शिष्यो ऽस्मि भवतां सदा ।
इमान्यासनमुख्यानि तान्यधिष्ठातुमर्हथ । 17 ॥
सामात्यः सबलश्चैव परवानस्मि चिन्त्यतां ।
प्रभुर्दशरथो राजा ममास्य विषयस्य च । 18 ॥

the wise therefore applaud this N*u*kshu*tra*[1] as propitious to nuptials." "Be it thus," replied V*u*sh*i*shth*a*; upon which J*unuka* the king, with hands joined, replied to him, "O brahman, the espousals are complete; I am the disciple of my lord. Ye are worthy to sit on these chief seats. Let it be considered by you, that myself, with my courtiers and my army, am under the controul of another, that king D*usha-rutha* is lord both of myself and my estate. Yea, O di-

[1] It has been before mentioned, that besides the common division into twelve signs, the zodiac is divided by the H*i*ndoos into twenty-seven equal parts called N*u*kshu*t*ras. When the moon is in the twenty-seventh, viz. Rev*u*tee; in *Oottura*, including the twelfth, viz. *Oottura*-ph*u*l-goonee, the twenty-first, viz. *Oottura*-ashadh*a*, and the twenty-sixth, viz. *Oottura*-bhadr*a*; in Roh*i*nee, the fourth; in Mr*iga*-sh*i*ras, the fifth; in Moola, the nineteenth; in *U*nooradha, the seventeenth; in M*u*gha, the tenth; in H*u*sta, the thirteenth, and in Swatee, the fifteenth, the season is reckoned auspicious for a marriage. Those who are of the y*u*joos-ved*a* sect reckon several others auspicious.

भवन्तश्चापि सर्व्वे मे सर्व्वस्वप्रभविष्णवः ।
विषयस्य च सर्व्वस्य राज्यस्य मम चेश्वराः । 19 ॥
भवन्तः क्रियतान्तस्माद्भवद्भिः प्रणयो मम ।
तथा वदति वैदेहे जनके प्रस्तुतं वचः । 20 ॥
राजा दशरथो हृष्टः प्रत्युवाच हसन्निव ।
प्रियं सम्बन्धिनं स्निग्धं प्रतियुक्तमिदं वचः । 21 ॥
सर्व्वस्वस्यास्य ते राजन् प्रभुरस्मि यथात्थ मां ।
अहन्तव ममापि त्वं यत्तवास्ति ममैव तत् । 22 ॥
विश्वामित्रादयश्चापि तवेमे मम चेश्वराः ।
सर्व्वतः प्रणयो ऽस्माभिः कृतस्त्वयि महीपते । 23 ॥

vine lords! myself, my affairs, my wealth and my royal domains are completely under your controul; let all my affairs be managed by you; I am wholly at your disposal." These words being uttered by the Videhan *Junuka*, king *Dusha-rutha*, pleased, replied, with a smile, to his beloved and affectionate ally, "O king, of all mine art thou lord, even as thou hast said to me; I am thine, and thou art mine; what belongs to thee pertains also to me, O lord of the earth. *Vishwa-mitra*, and the other sages, are lords of thee and me: in every way are we affectionately united, O lord of the earth. We will no longer esteem any thing peculiar to ourselves.

करिष्यामश्च भूयो ऽपि नास्ति नः स्वे विचारणा ।
युवामसंख्येयगुणौ भ्रातरौ मिथिलेश्वरौ । 24 ॥
प्रियसम्बन्धिनौ लब्धौ लोके ऽस्मिन् पूजितौ मया ।
स्वस्ति प्राप्नुहि भद्रन्ते गमिष्यामि स्वमालयं ॥ 25 ।
गोदानादीनि कर्म्माणि कर्त्तुं कार्य्याण्यनन्तरं ।
धर्म्मार्थवृद्धिकामानां मानः कालो ऽत्यगादयं । 26 ॥
सर्व्वेषामेव चास्माकमाज्ञान्त्वन्दातुमर्हसि ।
आपृच्छ्यैवं दशरथो राजानं मिथिलेश्वरं । 27 ॥
पुरस्कृत्य वशिष्ठादीन्निर्ज्जगाम मुनींस्ततः ।
स गत्वा निलयं राजा कृत्वा श्राद्धं महत्तदा । 28 ॥

O brothers, lords of *Mithila*, possessing unmeasurable excellencies, united in affection, by me honoured even in this world, may health and every blessing attend you. I will depart to my own place, to make the requisite presents of cows, and perform the other (preliminary) acts; the opportunity for deeds procuring virtue, wealth, increase, and the accomplishment of every wish, is swiftly passing away. Be pleased to give the necessary orders to us all." *Dusha-rutha*, having requested leave of the king of *Mithila*, departed to his lodging, preceded by *Vushishtha* and the other sages. Arrived there, the king having performed a great Shraddha to the memory of his deceased ancestors, this affectionate

पुत्राणां प्रियपुत्रः स चक्रे गोदानमुत्तमं ।
गवां शतसहस्रं हि ब्राह्मणेभ्यो नरेश्वरः । 29 ॥
एकैकशो ददौ पुत्रानुद्दिश्य तान् पृथक्पृथक् ।
पयस्विनीनां हि गवां सवत्सानां सुवर्चसां । 30 ॥
ददौ शतसहस्राणि चत्वारि रघुनन्दनः ।
सुवर्णशृङ्गैः संपन्नाः सवत्साः कांस्यदोहनाः । 31 ॥
धनमन्यच्च सुबहु द्विजेभ्यो रघुनन्दनः ।
ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः । 32 ॥

parent of most affectionate sons, made munificent presents of cows in their names. A hundred thousand cows did the lord of men give to the brahmans in the separate name of each son, even four hundred thousand fine milch cows with their calves did the son of R*u*gh*oo* give, each adorned with golden horns,[1] with her chest and belly covered with Kangsy*a*.[2] The renowned son

[1] When a present of cows is made to a brahman, they must, according to the ordinance, have horns of gold, hoofs of silver, a case of copper for the back, and one of bell-metal for the breast and belly, an iron bell on the neck, a plate of gold on the forehead, and two pieces of cloth wrapped round on the body. Presents of cows are now seldom made, except at the offering of the bulls called brahmanic bulls, which are given on funeral occasions, each accompanied by four female calves. On this occasion a pair of golden horns about the size of needles are given with the animal, with four hoofs scarcely as wide as a six-pence, a case for the back and another for the belly, about the size of a spoon, and other things in proportion. Sometimes a very rich man will act up to the spirit of the ordinance and make them of the proper size.

[2] Kangsy*a*, a mixed kind of metal, resembling bell-metal.

दत्वा दशरथो राजा पुत्रैः सह महायशाः ।
ततस्तैः कृतगोदानैर्वृतः पुत्रैर्महीपतिः । 33 ॥
लोकपालैरिव बभौ वृतः साक्षात्प्रजापतिः ।
मुमुदे तत्र सुप्रीतः स्वर्गे शक्र इवामरैः । 34 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते गोदानं नाम
नवपञ्चाशः सर्गः ॥

of *Rughoo*, affectionate to his children, gave many other valuable gifts to the twice born, in the name of his sons. *Dusha-rutha*, the king, having made these presents of cows, surrounded by his sons, shone resplendent like *Prujaputi* himself surrounded with the regents of the world; and, filled with pleasure, rejoiced like *Shukra* in heaven encompassed by the immortals.

Thus far the fifty ninth Section, called the bestowment of the present of cows.

यमेव दिवसं राजा चक्रे गोदानमङ्गलं ।
तमेव दिवसं तत्र युधाजित्प्रत्यदृश्यत । 1 ॥
पुत्रः केकयराजस्य शूरो भरतमातुलः ।
दृष्ट्वा पृष्ट्वा च कुशलं तं राजा परिषस्वजे । 2 ॥
युधाजिच्चापि तं पूज्य पर्यपृच्छदनामयं ।
पृष्ट्वा चानामयं पश्चादिदं वचनमब्रवीत् । 3 ॥
केकयाधिपती राजन् स्नेहात्कुशलमब्रवीत् ।
येषां कुशलकामो ऽसि तेषां कुशलमुत्तमं । 4 ॥

SECTION LX.

On the day in which the king made the divine offering, securing prosperity, arrived the hero Y*oo*dhaj*i*t, the son of king Kek*uya*, and the maternal uncle of Bh*uruta*. Seeing him, the king embracing him, enquired of his welfare. Y*oo*dhaj*i*t, paying him due honours, in return enquired after his health; after which he thus addressed him, " O king, the lord of Kek*uya*, through affection, wishes thee prosperity; their happiness will be great whose felicity thou desirest. O king, I desire to see my nephew and thee, together with thy friends.

स्वस्रीयं द्रष्टुमिच्छामि त्वाञ्च राजन् सबान्धवं ।
स्वपुरादागतः शीघ्रमयोध्यां रघुनन्दन । 5 ॥
श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान् ।
मिथिलामुपयातांस्तु त्वया सह महीपते । 6 ॥
त्वरयाभ्युपयातो ऽहं द्रष्टुकामः स्वसुः सुतं ।
अथ राजा दशरथः प्रियातिथिमुपागतं । 7 ॥
दृष्ट्वा परमसत्कारैः पूजार्हं प्रत्यपूजयत् ।
ततस्तामुषितो रात्रिं सह पुत्रैर्महीपतिः । 8 ॥
प्रभाते पुनरुत्थाय कृत्वा कर्म्माणि तत्त्ववित् ।
ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् । 9 ॥

For this purpose am I come in haste, O son of *Rughoo*, from my own city to *Uyodhya*. Hearing at *Uyodhya* of the nuptials of thy sons, departed with thee to Mi*thi*la, I hasted hither, O lord of the world, desirous of seeing the son of my sister." Beholding his beloved and worthy guest now arrived, king *Dusha-rutha* welcomed him with the highest demonstrations of regard.

The monarch remaining that night with his sons, he, acquainted with sacred mysteries, rose in the morning, and performing his customary devotions, went to the place of sacrifice, preceded by the sages. At the *Moohoorta*,

युक्ते मुहूर्त्ते विजये सर्व्वाभरणभूषितैः ।
कृतकौतुकमङ्गल्यैः पुत्त्रैर्द्दशरथो वृतः । 10 ॥
वशिष्ठन्तु पुरस्कृत्वा महर्षीनपरानपि ।
यथान्यायमुपागम्य राजा वैदेहमब्रवीत् । 11 ॥
प्राप्ताः स्म राजन् भद्रं ते विवाहार्थं सदस्तव ।
तत्साधु चिन्तयित्वास्मान् प्रवेशयितुमर्हसि । 12 ॥
स्थिता हि ते वशाः सर्व्वे वयमद्य सबान्धवाः ।
स्ववंशधर्म्माद्युचितं कुरु वैवाहिकं क्रमं । 13 ॥

called Vijuya,[1] Dusha-rutha, attended by his sons, adorned with every ornament, (the ceremonies having been previously performed,) putting Vushishtha, and the other sages before, in due form approached the Videhan monarch, and thus addressed him, "O king, peace be to thee; we are come into thine assembly for the sake of preforming the nuptials: considering this, it is thine to introduce us with our friends into thine house. We are all

[1] The day is divided into 60 hours by the Hindoos: each of these hours is 24 minutes of our time. Moohoorta is the 15th part of a day or night, and consequently varies in length, the Moohoorta of the day being shorter in the winter half year, and those of the night proportionately longer, and vice versa. The first Moohoorta begins at sun-rsie. Each Moohoorta has a distinct name.

इत्युक्तः परमोदारं वाक्यं वाक्यविशारदः ।
प्रत्युवाच ततो राजा मैथिलस्तं नराधिपं । 14 ॥
कः स्थितः प्रतिहारो मे कस्याज्ञा प्रतिपाल्यते ।
स्वगृहे को विचारस्ते विस्रब्धेन प्रविश्यतां । 15 ॥
कृतकौतुकसर्व्वस्वा वेदिमूलमुपागताः ।
मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेरिवार्च्चिषः । 16 ॥
सज्जोऽहं त्वत्प्रतीक्षोऽस्मि वेद्यामस्यां प्रतिष्ठितः ।
अविघ्नं क्रियतां सर्व्वं किमर्थं हि विलम्ब्यते । 17 ॥
तद्वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा ।
प्रवेशयामास सुतान् सर्व्वानृषिगणानपि । 18 ॥

standing here, devoted to thy pleasure; perform in due succession the nuptial ceremonies." Thus addressed, the king of Mithila, the eloquent one, replied in these generous words to the lord of men: "What porter have I placed at the gate? Whose command art thou now observing? Who (thus) considers about entering his own house? Enter with confidence." *Junuka* then said, "O chief of sages, the usual acts demonstrative of joy being finished, my daughter, bright as the ardent flame, having now advanced to the foot of the altar, I am standing near it, prepared and waiting for thee; let all things be so done, that there be no hinderance. Why is there any delay?" Hearing this reply from *Junuka*, *Dusha-rutha* caused his sons and all the sages to

ततो राजा विदेहानां वशिष्ठमिदमब्रवीत्।
कारयस्व ऋषे सर्व्वामृषिभिः सह धार्म्मिक ॥ 19 ॥
रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो।
तथेत्युक्त्वा तु जनकं वशिष्ठो भगवानृषिः ॥ 20 ॥
विश्वामित्रं पुरस्कृत्य शतानन्दञ्च धार्म्मिकं।
प्रपामध्ये तु विधिवद्वेदिं कृत्वा महातपाः ॥ 21 ॥
अलञ्चकार तां वेदिं गन्धपुष्पैः समन्ततः।
सुवर्णपालिकाभिश्चाच्छिद्रकुम्भैश्च साङ्कुरैः ॥ 22 ॥
अङ्कुराढ्यैः शरावैश्च धूपपात्रैः सधूपकैः।
शङ्खपात्रैः स्रुवैः स्रुग्भिः पात्रैरर्घ्यादिपूजितैः ॥ 23 ॥

enter. Then the king of the V*i*deh*a*s thus addressed V*u*sh*i*shth*a*, "O virtuous sage, with the other sages perform thou the nuptial ceremonies of Ram*a*, the delight of the world." Acquiescing in the proposal of J*u*n*u*k*a*, V*u*sh*i*shth*a*, the divine sage, having before erected an altar, according to the ordinance, in the midst of the house [1] of refection, putting V*i*shwa-m*i*tr*a* and the pious Sh*u*tan*u*nd*a* before, now adorned it on every side with fragrant flowers, and golden pal*i*kas; with imperforated jars, and pots filled with branches of trees; with incense-pots furnished with incense, and vessels of shells;

1 Pr*u*pa signifies a house where water and other liquids are cooled and kept for the refreshment of those who are weary.

लाजपूर्णैश्च पात्रीभिरक्षतैरपि संस्कृतैः ।
दर्भैः समैः समास्तीर्य्य विधिवन्मन्त्रपूर्व्वकं । 24 ॥
अग्निमाधाय वेद्यान्तु विधिमन्त्रपुरस्कृतं ।
जुहावाग्नौ महातेजा वशिष्ठो मुनिसत्तमः । 25 ॥

with sacrificial *sroovas*[1] and *srooks*;[2] with vessels filled with *Urghya*[3] and other offerings; with others[4] full of parched rice,[5] with cleansed corn, and level-spread *Durbha*.[6] Making a fire, with the due formulas, on the al-

1 Pieces of wood excavated with two collateral circular excavations to pour the ghee on the fire. The length of them is about a cubit, measured from the elbow to the end of the little finger.

2 A piece of wood formed like a spoon, or ladle, with one oval excavation: it is used to pour the ghee on the fire at the end of the sacrifice, and is about as long as a man's arm.

3 These vessels are called *Chumusa*. They are a sort of spoon made of wood, with a square head, which must not be smaller than the span of the thumb and the fore-finger extended; the head is excavated with an oval excavation, to contain the *Urghya*.

4 These vessels are the *Hindoo* vanes used to winnow corn; they are usually made of wicker-work, with split bamboos, in the form of a common bar shovel, without the handle; the chaff is separated from the corn by agitating the vessel with the hand.

5 The word means either rice or barley cleansed from the husk.

6 The word means the *Koosha* grass. Poa cynosuroides.

ततः सीतां समानीय सर्व्वाभरणभूषितां ।
समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥ 26 ॥
अब्रवीज्जनको राजा कौशल्यानन्दवर्द्धनं ।
रामं कमलपत्राक्षं पूर्व्वां वेदीमुपानय ॥ 27 ॥

tar, according to the ordinance, the illustrious Vushishtha placed the oblation, consecrated with muntras, on the fire. Then Junuka, the king, having brought Seeta, adorned with every ornament, and placed her opposite to Raghuva in the presence of the fire,[2] thus addressed the increaser of Koushulya's joy, the

[1] First they lay a bed of sand, the thickness of a man's thumb, and twenty-four fingers in breadth, on the altar or on the earth; then a line of Koosha is made on the west side, placed on the sand, and extending from north to south to the distance of a finger's breadth and a half from each side; this line of twenty-one fingers breadth is then divided into three equal parts, and four lines of Koosha, one being at each end, are made to extend from it to the east. That on the south side must be the length of the spoon, measured by the thumb and fore-finger; the other three must be twelve fingers in breadth. On the south side a brahman made of Koosha is placed at the distance of a cubit measured to the end of the little finger. The fire (which must not be taken from the house of a chundala, or one fallen into mortal sin) must then be brought in a new pot. The fire called Huvyada, or what is proper to burn dead bodies, is then ordered to depart by the following muntra: "The flesh-devouring fire I drive away; go speedily to the kingdom of Yuma." The fire is then placed on the altar, and the sacrifice performed.

[2] The fire is esteemed a witness on these occasions.

इयं सीता मम सुता सहधर्म्मचरी तव ।
गृहाण पाणिना पाणिन्त्वमस्या रघुनन्दन । 28 ॥
पतिव्रता महाभागा छायेवानुगता सदा ।
इत्युक्त्वा प्राक्षिपद्राजा मन्त्रपूतं जलन्तदा । 29 ॥
साधुसाध्विति देवानामृषीणाम्वदतां तदा ।
देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत् । 30 ॥
एवन्दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृतां ।
अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः । 31 ॥
लक्ष्मणागच्छ भद्रन्ते ऊर्म्मिलामुद्यतां मया ।
प्रतीच्छ पाणिं गृह्णीष्व मा भूत्कालस्य पर्य्ययः । 32 ॥

lotos-eyed Ram*a*, placing him on the east of the altar, "This is Seeta, my daughter, thy companion in virtue; take her hand within thine, O son of R*u*gh*oo*, (she is) chaste, possessing the greatest excellencies. She (will be) thy constant attendant, even as the shadow attends the substance." Saying this, the king sprinkled on them water purified by the m*u*ntr*as*. Then from the midst of the gods and the sages were heard bursts of applause; the music of the divine d*oo*nd*oo*bh*i*s instantly sounded, and a copious shower of flowers fell. Having thus bestowed his daughter Seeta, consecrated with m*u*ntr*as* and with water, J*u*n*u*k*a*, the king, his heart overflowing with joy, said, "O L*u*kshm*u*n*a*, come hither; peace be to thee; receive *Oormíla* presented by me; cheerfully accept

तमेवमुक्त्वा जनको भरतं चाभ्यभाषत ।
गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन ॥ 33 ॥
शत्रुघ्नञ्चापि धर्म्मात्मा अब्रवीन्मिथिलेश्वरः ।
श्रुतकीर्त्तेर्महाबाहो पाणिं गृह्णीष्व पाणिना ॥ 34 ॥
सर्व्वे भवन्तः सौम्याश्च सर्व्वे सुचरितव्रताः ।
पत्नीभिः सन्तु काकुत्स्था मा भूत्कालस्य पर्य्ययः ॥ 35 ॥
जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन् ।
चत्वारस्ते चतसृणां वशिष्ठस्य मते स्थिताः ॥ 36 ॥
अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च ।
ऋषींश्चापि महात्मानः सहभार्य्या रघूद्वहाः ॥ 37 ॥

her hand; let not the time pass away."[1] Having thus spoken to him, *Junuka* likewise addressed Bhuruta, "O son of Rughoo, take the hand of Manduvee within thine hand." Then the pious lord of Mithila said to Shutrooghna, "O valiant one, take within thy hand the hand of Shroota-keertti. All of you, O ye descendants of Kukootstha, amiable, observant of the duties of virtue, receive your spouses; let there be no delay." Hearing the words of *Junuka*, the four supporters of *Rughoo's* race, previously placed according to the direction of Vushishtha, took the hands of the four damsels within their's, and with their spouses circumambulating[2] the fire, the altar, the king, and the

[1] "*I. e.* the time esteemed propitious to the nuptial ceremonies."

[2] In all these circumambulations the right hand is always kept towards the object.

यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्व्वकं ।
पुष्पवृष्टिर्महत्यासीदन्तरीक्षात्सुभास्वरा । 38 ॥
दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ।
ननृतुश्चाप्सरःसंघा गन्धर्वाश्च जगुः कलं । 39 ॥
विवाहे रघुमुख्यानां तदद्भुतमदृश्यत ।
ईदृशे वर्त्तमाने तु तूर्य्योद्घुष्टनिनादिते ।
त्रिरग्निं ते परिक्रम्य ऊहुर्भार्य्या महौजसः । 40 ॥

sages, performed the nuptial ceremonies according to the ordinance, even as they were commanded. After this a brilliant shower of flowers fell from the air, accompanied by the clang of the divine *doondoobhis*, and the music of songs and instruments. The *Upsuras* danced, (for joy) and the choir of *Gundhurvas* sung a sweet and solemn air. At the nuptials of the chiefs of *Rughoo's* race were these wonderful things beheld.

In the midst of these celestial prodigies, the trumpets meanwhile sounding, these valiant ones, thrice circumambulating the fire, espoused their wives.

अथोपकार्य्यं जग्मुस्ते सभार्य्या रघुनन्दनाः ।
राजाप्यनुययौ पश्यन् सर्षिसंघः सबान्धवः । 41 ॥

इत्यार्षे रामायणे आदिकाण्डे बालचरिते दशरथपुत्त्राणां विवाहः ॥

This being done, the sons of *Rughoo* with their spouses returned to the royal palace; which the king seeing, followed them with the sages and all his friends.

Thus far the sixtieth Section, describing the nuptials of *Dusha-rutha's* sons.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः ।
आमन्त्र्य तौ नरव्याघ्रौ जगामोत्तरपर्व्वतं । 1 ॥
विश्वामित्रे गते तस्मिञ्जनकं दीप्तलोचनं ।
आपृच्छ्य प्रययौ चापि राजा दशरथः पुरं । 2 ॥
अथ राजा विदेहानां तत्र कन्याधनं ददौ ।
कम्बलाजिनरत्नानि दुकूलानि मृदूनि च । 3 ॥
नानारागाणि वासांसि शुभान्याभरणानि च ।
महार्हाणि च यानानि सर्व्वाणि विविधानि च । 4 ॥

SECTION LXI.

The night being past, the great sage *Vishwa-mitra*, taking leave of the two sovereigns, departed to the northern mountains. *Vishwa-mitra* being gone, king *Dusha-rutha* also taking leave of *Junuka*, of piercing eye, departed to his own city. To his daughter the king of the *Videhans* gave gifts of woollen cloth, deer-skins, jewels, soft silks, various coloured garments, beautiful ornaments, and costly vehicles of various kinds; and to each of them separately

गवां शतसहस्राणि चत्वारि पृथगेव च ।
ददौ राजा महार्हाणि कन्याधनमभीप्सितं ।5॥
चतुरङ्गबलञ्चान्यदन्नपात्रं महद्ददौ ।
दासीनां निष्ककण्ठीनां सहस्रमपि चाददत् ।6॥
सुवर्णस्यायुतं पूर्णं हिरण्यस्य च मैथिलः ।
ददौ प्रीतेन मनसा कन्याधनमनुत्तमं ।7॥
एवं दत्त्वा बहुविधं तमनुज्ञाप्य पार्थिवं ।
प्रविवेश पुरीं चापि मिथिलां मिथिलेश्वरः ।8॥
राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ।
पुरस्कृत्य वशिष्ठादीन् गुरूंस्तान् प्रययौ ततः ।9॥

a hundred thousand cows of high value. This ample portion did the king give to his daughters. He also gave (to *Dusha-rutha*) an army consisting of the four bodies of troops, and (to his daughters) vessels of silver, and a thousand female attendants, with their necks adorned with golden ornaments. He also with a joyful mind gave (to each) a full *Uyoota* (of pieces) of gold, and a like quantity of unwrought gold: all this he gave as a daughter's portion. The lord of *Mithila* having thus made them a variety of presents, and communed with the king on various subjects, returned to the palace of *Mithila*; and the king, the lord of *Uyodhya*, preceded by *Vushishtha*, his preceptor, and the other venerable sages, departed with his magnanimous sons.

तं गच्छन्तं कृतोद्वाहं स्वं पुरं सपदानुगं ।
अपसव्यं ततो जग्मुः पक्षिणो भयवेदिनः ॥ 10 ॥
मृगाश्च शमयन्तस्तान् प्रतिजग्मुः प्रदक्षिणं ।
तान् दृष्ट्वा व्यथितो राजा वशिष्ठं पर्य्यपृच्छत ॥ 11 ॥
भगवन् दृश्यतामेतदुत्पातांश्च सुदारुणान् ।
दिशश्च भगवन् सर्व्वा धूमोत्पातसमाकुलाः ॥ 12 ॥
परिवेषस्तदा सूर्य्ये दृश्यते सुमहानपि ।
तमसा च नभः सर्व्वं न प्राज्ञायत किञ्चन ॥ 13 ॥
दृष्ट्वा भयमुपसृष्टं हृदये मम चाव्ययं ।
किमनिष्टमहं ब्रह्मन् पश्यामि सुमहद्भयं ॥ 14 ॥

On the right hand of the sovereign, returning to his own city and government, after celebrating the nuptials of his sons, the timorous birds now ranged themselves, while the peaceful dew encompassed him. Seeing them, the king, deeply affected with apprehension, addressed *Vushishtha*: "O divine one, behold this dreadful confusion; all the quarters of the heavens, O divine one, are filled with smoke and awful gloom. The sun appears surrounded with a lurid circle; and the whole atmosphere is filled with darkness; nothing is discernable. Beholding this, my mind is appalled with terror. O brahman, what inauspicious, terrific omens do I behold? O divine one, acquainted

ब्रूहि मे विदितज्ञान भगवन् को न्वयं विधिः।
नान्यो वक्तुमिदं शक्तस्त्वदृते मुनिपुङ्गव ॥ 15 ॥
असौम्याः पक्षिणः कस्मान्मृगाश्चेमे प्रदक्षिणाः।
अकस्माच्चैव सोत्कम्पं हृदयं केन मे मुने ॥ 16 ॥
राज्ञो दशरथस्येदं श्रुत्वा वाक्यन्तदा मुनिः।
वशिष्ठस्तमुवाचेदं श्रूयतामस्य यत्फलं ॥ 17 ॥
उपस्थितं भयं घोरं पक्षिणो वेदयन्ति ते।
प्रदक्षिणा मृगास्तात तदिमे शमयन्ति ते ॥ 18 ॥
तयोः सम्वदतोरेवं वायुः प्रादुरभून्महान्।
प्रचण्डः शार्कराकर्षी कम्पयन्निव मेदिनीं ॥ 19 ॥

with all things, tell me what this can be? No one, O chief sage, can tell me beside thyself. Why, O sage, are the birds thus ominous? why do the deer surround me thus? why does my heart thus suddenly tremble?" Hearing these words of *Dusha-rutha*, *Vushishtha*, the sage, replied to him: "Hear what this is: the birds, O sire, inform thee of the approach of something exceedingly terrible, and the incircling deer allay thy fears."

While these two were thus conversing, a strong and fierce tempest arose, which raised the sand in clouds, and caused the earth even to quake; the whole atmosphere was filled with darkness; the sun was deprived of his heat, and

दिशः सतिमिरास्त्वासन् हततेजा दिवाकरः ।
रजसा च जगत्कृत्स्नं भस्मनेवावकीर्य्यते । 20 ॥
सर्व्वे चाप्यभवंस्तत्र सैनिका मूढचेतसः ।
वर्ज्जयित्वा वशिष्ठादीन्नृषींस्तांश्चैव राघवान् । 21 ॥
ततो रजसि संशान्ते सैनिका लब्धचेतसः ।
आयान्तं ददृशुस्तत्र जटामण्डलधारिणं । 22 ॥
महेन्द्रमिव दुर्द्धर्षं कालान्तकयमोपमं ।
दुर्निरीक्ष्यं नरैरन्यैर्ज्ज्वलितानलवर्चसं । 23 ॥
स्कन्धे परशुमाधाय धनुश्चेन्द्रायुधोपमं ।
साक्षादिव महादेवमायान्तं त्रिपुरान्तकं । 24 ॥

the whole country was filled with dust as with ashes. The army was overwhelmed with consternation; all except V*ushishtha* and the sages, and the Ragh*uvas*. When the dust was somewhat allayed, and the army had recovered, they saw one with a j*u*ta on his head, drawing near, tremendous as *Indra*, dreadful as Y*uma*[1] coming to destroy the world, arrayed in splendor insufferable to human sight, and bright as the glowing fire. With a battle-axe on his shoulder, and a bow resembling the rainbow, he, advancing like Sh*iva*, going to destroy Tr*ipoora*, and holding in his hand a dreadful flaming shaft, approached;

[1] Kalant*uka* Y*uma*. Y*uma* is represented in fourteen forms; the form in which he comes to destroy the world is called Kalant*uka-yuma*.

प्रगृह्यैकं शरं घोरं ज्वलितानलवर्चसं ।
रामामर्षसमाविष्टं सधूममिव पावकं । 25 ॥
जमदग्निसुतं रामं दृष्ट्वाभ्यासं तमागतं ।
वशिष्ठप्रमुखा विप्रा जेपुः शान्तिपरायणाः । 26 ॥
सङ्गता ऋषयः सर्व्वे संजजल्पुरथो मिथः ।
कच्चित् पितृवधामर्षी पुनर्नोत्सादयिष्यति । 27 ॥
क्षत्रं रामो ऽयमागत्य शान्तमन्युरपि प्रभुः ।
सर्व्वक्षत्रवधं घोरमप्यकृत कृतवान् पुरा । 28 ॥
कच्चिदद्यापि सक्रोधः क्षत्रं नोत्सादयिष्यति ।
इति मत्वार्घ्यमुद्यम्य भार्गवन्ते ततो ऽब्रुवन् । 29 ॥

his rage against Ram*a*, resembling a fire emitting its flames through a cloud of smoke. Beholding Ram*a* the son of J*umudugni* drawing near, the pacific V*u*-sh*i*shth*a* and the other sages began to repeat the divine name. All the sages collected now began to say to each other, "What! will the chief one, the great Ram*a*, angry at his father's death, again destroy the Kshut*ras* after having been once appeased? Will he who formerly involved the whole Kshut*ra* tribe in one dreadful slaughter, in anger cut them off again to-day? Thus foreboding, V*u*sh*i*shth*a* with the other brahmans, elevating the *Urghya*, addressed the descendant of Bhr*igoo* in these soothing words: "O Ram*a*, hast thou had a

वशिष्ठप्रमुखा विप्राः सामपूर्व्वमिदम्वचः ।
राम सुस्वागतन्ते ऽस्तु गृहाणार्घ्यमिदं प्रभो । 30 ॥
मुने भार्गव संप्राप्य न क्रोधं पुनरर्हसि ।
प्रतिगृह्य च तां पूजामप्रत्युक्त्वा च तानृषीन् ।
रामो दाशरथिं राममुवाचेदमनन्तरं । 31 ॥

इत्यार्षे रामायणे वाल्मीकीये बालकाण्डे बालचरिते जामदग्न्यसमागमः ॥

pleasant journey: O my lord, accept this *Urghya*. O sage, descendant of Bhr*igoo*, after having been appeased, be not angry again." Ram*a*, accepting the offering without replying to the sages, thus addressed Ram*a*, the son of D*usha*-*rutha*.

Thus far the sixty-first Section; describing the approach of Jam*udu*gny*a*.

राम दाशरथे वीर वीर्य्यन्ते श्रूयते ऽद्भुतं ।
धनुः किल त्वया भग्नं दिव्यं यत्तच्छ्रुतं मया । 1 ॥
अद्भुतं तच्छ्रुतं राम धनुषो भेदनं त्वया ।
श्रुत्वैवाहमनुप्राप्त आदायेदं महद्धनुः । 2 ॥
अनेन धनुषा राम मया कृत्स्ना मही जिता ।
पूरयस्व शरेणैव स्वबलं दर्शयस्व च । 3 ॥
विकर्ष चापं सन्धाय वाणेनानेन राघव ।
गृहाणेदं धनुर्द्दिव्यं शरञ्चैव मयोद्यतं । 4 ॥

SECTION LXII.

" O Rama, son of Dusha-rutha; O hero, I have heard of thy wonderful prowess; I have heard how the divine bow was broken by thee; having heard of thy surprizing deed, the breaking of that bow, I, taking this mighty bow, am come forth to meet thee. With this surprising bow was the whole world conquered by me. Charge it with an arrow, O Rama, and shew thy strength. O Raghuva, grasp the bow, and wing this arrow to its destined

यदि सन्धास्यसीदन्त्वं बाणेनानेन कार्म्मुकं ।
ततो दास्यामि युद्धन्ते वीर्य्यश्लाघ्यमनुत्तमं । 5 ॥
तस्येदम्वचनं श्रुत्वा राजा दशरथस्तदा ।
विषस्सवदनो भूत्वा प्राञ्जलिः प्रणतोऽब्रवीत् । 6 ॥
राम रोषः प्रशान्तस्ते ब्राह्मणस्त्वं महातपाः ।
बालानां मम पुत्त्राणामभयन्दातुमर्हसि ॥ 7 ॥
भृगूणां हि कुले जातः प्रशान्तानां महात्मनां ।
तपःस्वाध्यायशीलानां न क्रोधं पुनरर्हसि । 8 ॥
ऋचीकच्यवनादीनां पितृणां सन्निधौ पुरा ।
न योत्स्य इति संन्यस्य शस्त्रं न स्प्रष्टुमर्हसि । 9 ॥

mark. Seize the divine bow and the arrow made ready by me. If thou discharge this arrow from the bow, I will engage thee in honourable combat." Hearing these words, king D*usha-rutha*, with dejected countenance, and hands respectfully joined, bowing, humbly addressed him: " O Ram*a*, thy wrath has been appeased; thou art a brahman of mighty energy; it becomes thee to free these my children from fear; thou art descended from the great and peaceful family of the Bhr*igoos*, devoted to sacred austerities, and the study of the Ved*as*; be not angry again. In the presence of R*i*cheek*a*, Chy*uvuna*, and others of thine ancestors, thou didst formerly lay down thy

तपोदमरतो भूत्वा कश्यपाय वसुन्धरां ।
दत्वा वनमुपागम्य सन्न्यासं कृतवान् कथं । 10 ॥
मम सर्व्वविनाशाय भूयो योद्धुमिहेच्छसि ।
न ह्येतस्मिन् हते रामे जीवामः सर्व्व एव हि । 11 ॥
प्रसीद भृगुशार्दूल त्रायस्व शरणागतं ।
रामं पुत्त्रं न मे बालं राम सन्दग्धुमर्हसि । 12 ॥
वदत्येवं दशरथे जामदग्न्यः प्रतापवान् ।
अनादृत्यैव तद्वाक्यं भूयो राममभाषत । 13 ॥
द्वे इमे धनुषी राम दिव्ये लोकत्रयश्रुते ।
विश्वकर्म्मकृते सारे अल्पवीर्य्यदुरासदे । 14 ॥

weapons, saying, "I will fight no more." It is not right for thee to take arms again. Having engaged in sacred austerities, and the conquest of thy bodily organs; having presented the earth to *Kushyupa*; having retired to the forest, and embraced the life of an ascetic, why dost thou desire again to fight, for the sake of destroying my whole race? This Ram*a* slain, none of us shall survive. Be gracious, O great descendant of Bhr*igoo*; save him who maketh thee his refuge. O Ram*a*, consume not my son R*ama*."

While D*usha-rutha* was thus speaking, the mighty son of J*umudugni* disregarding the words of the king, again said to Ram*a*, "O puny Ram*a*, these two bows, substantial, scarcely to be raised, famed throughout the

तयोरेकं त्र्यम्बकाय दत्तं राम युयुत्सवे।
त्रिपुरं जघ्नुषे देवैर्भग्नं काकुत्स्थ यत्त्वया। 15 ॥
इदं द्वितीयमपरं विष्णवे यद्ददुः सुराः।
तदिदं वैष्णवं राम धनुः परपुरंजयं। 16 ॥
द्रव्यसारबलप्राणप्रमाणाकृतिभिः समं।
ब्रह्माणं यत्र पप्रच्छुः सुराः कौतूहलान्विताः। 17 ॥
शितिकण्ठस्य विष्णोश्च धनुषोर्वा बलाबलं।
अभिप्रायं विदित्वा च देवतानां पितामहः। 18 ॥
विरोधयामास मिथो विष्णुं शङ्करमेव च।
विरोधे च महद्युद्धमभवत्तत्र देवयोः। 19 ॥

three worlds, were made by V*i*shw*a* -k*u*rm*a*. One of them, O Ram*a*, was given by the celestials to the three-eyed god,[1] when desirous of destroying Tr*i*p*oo*r*a;* which bow, O Kak*oo*tsth*a*, was broken by thee. The other, O Ram*a*, the celestials gave to V*i*shn*oo*. Concerning this V*i*shn*u*vean bow, the destroyer of hostile cities, equal in substance, in strength, in innate life, in size and form (to the other,) the gods jocularly asked Br*u*hma, What is the respective strength of the two bows pertaining to the god of azure throat,[2] and to V*i*shn*oo*? Knowing the wish of the gods, the great sire excited a quarrel between V*i*shn*oo* and Sh*u*nk*u*r*a*. In that quarrel there

[1] Sh*i*v*a*. [2] Sh*i*v*a* is called Sh*i*t*i*k*u*ntha, or, blue throated, from his having drunk up the poison at the churning of the sea.

शितिकण्ठस्य विष्णोश्च परस्परजिगीषया ।
तस्य तत्पूरितं शैवं धनुर्भीमपराक्रमः । 20 ॥
हुंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः ।
देवैस्तु समागम्य ऋषिसंघैः सचारणैः । 21 ॥
याचितो न प्रहृतवान् विष्णुः सत्यवताम्वरः ।
विजृम्भितं तत्र दृष्ट्वा सर्व्वं विष्णुबलात्तदा । 22 ॥
अधिकं मेनिरे विष्णुं विबुधा धनुषा सह ।
धनुस्तज्जृम्भितं रुद्रो विदेहेषु महायशाः । 23 ॥
देवरातस्य राजर्षेर्ददौ न्यासमनुत्तमं ।
इदञ्च वैष्णवं राम धनुरभ्यधिकन्ततः । 24 ॥

was a mighty combat between the two gods Shitikuntha[1] and Vishnoo, mutually anxious for victory. By the shout[2] of Vishnoo, the bent Shivean bow, of tremendous power, was unstrung, and the three-eyed Muha-deva was struck motionless. Intreated by the gods, the collected sages, and the Charunas, who drew near to him, Vishnoo, chief among the true, forbore to strike. Seeing all discomfited by the power of Vishnoo, the gods esteemed Vishnoo with his bow as chief in power. That weak and enfeebled bow did the renowned one leave with the royal sage Deva-rata, as an excellent deposit. This stronger Vishnuvean

1 Shiva.

2 The word in the original is Hoongkara, which denotes, not so much a common shout, as the noise which an enraged combatant would make in pronouncing through his nostrils the sound Hoong.

ऋचीके भार्गवे न्यासं व्यदधाद्विष्णुरूर्ज्जितं ।
ऋचीकोऽपि महातेजाः पुत्त्रायामिततेजसे । 24 ॥
पित्रे मम ददौ दिव्यङ्कार्म्मुकं जमदग्नये ।
न्यस्तशस्त्रे तु पितरि मदीये शममास्थिते । 25 ॥
अर्ज्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः ।
तं रामासदृशं श्रुत्वा पितुस्तत्र वधम्मया । 26 ॥
असकृत्सूदितं क्षत्रं जातञ्जातमनेकधा ।
पृथिवी चापि विजिता मयास्य धनुषो बलात् । 27 ॥
दत्ता चेयं विनिर्ज्जित्य कश्यपाय महात्मने ।
कश्यपाय च दत्त्वेमामखिलां सागराम्बरां । 28 ॥

bow of superior power was given by *Vishnoo* to *Richeeka*, the descendant of *Bhrigoo*. The illustrious *Richeeka* gave this bow to his son of unmeasurable power, my father *Jumudugni*. My father having laid down his arms, and retired in peace, was put to death by *Urjjoona*,[1] of ignoble mind. Having heard, O *Rama*, of the unjust death of my father, I by successive efforts exterminated the *Kshutras*, destroying one generation after another. The earth, conquered by the power of this bow, I gave to the great sage *Kushyupa*. Having given the sea-girt universe to *Kushyupa*, and laid down my arms, I went to the mountain *Meroo*, for the sake of performing sacred austerities.

[1] There was a king called *Kartta-veerya Urjjoona*.

न्यस्तशस्त्रस्तपस्तप्तुं गतोऽहं मेरुपर्व्वतं ।
तत्र संन्यस्तशस्त्रोऽपि तपस्यभिरतोऽप्यहं । 29 ॥
श्रुत्वैव धनुषो भङ्गं द्रष्टुं त्वां समुपागतः ।
तदिदं वैष्णवं राम पितृपैतामहं मम । 30 ॥
क्षत्रधर्म्ममुपाश्रित्य गृहाण धनुरुद्यतं ।
योजयस्व गृहीत्वा च शरेण रघुनन्दन । 31 ॥
यदि शक्नोषि सन्धातुं युद्धं दास्यामि ते ततः ।
तच्छ्रुत्वा जामदग्न्यस्य रामो रामस्य भाषितं । 32 ॥
गौरवाद्यन्त्रितकथः पितुर्व्वचनमब्रवीत् ।
श्रुतवानस्मि ते कर्म्म घोरं यत्त्वया कृतं । 33 ॥

There, my arms laid down, and my heart devoted to sacred mortification, I heard of thy breaking the bow. I am therefore come forth to behold thee. O Rama, born a Kshutra, receive this bow now offered thee, possessed first by Vishnoo, and afterwards by my ancestors. Take it, O son of Rughoo, and adjust the arrow. If thou art able to draw it, I will give thee battle."

Hearing the words of Rama the son of *Jumudugni*, Rama, before withheld from speaking by regard for his father, now replied "I have heard of the dreadful acts done by thee; and that deed of thine, the avenging of thy

न ते ऽभ्यसूये तत्कर्म्म पितुरानृण्यकारिणः ।
वीर्य्यशक्तिपरिक्षीणं क्षत्रमुत्सादितन्त्वया । 34 ॥
मातिक्रूरेण तेन त्वं कर्म्मणा गर्व्वितो भव ।
आनयैतद्धनुर्द्दिव्यं पश्य मे बलपौरुषं । 35 ॥
क्षत्रस्यापि महत्तेजः पश्याद्य भृगुनन्दन ।
इत्युक्त्वा तद्धनुर्द्दिव्यं रामो जग्राह वीर्य्यवान् । 36 ॥
रामस्य जामदग्न्यस्य हस्तादीषत्कृतस्मितः ।
शरञ्च हस्तादादाय ततो लघुपराक्रमः । 37 ॥
सन्धाय स शरञ्चापं विचकर्ष महायशाः ।
विकृष्य बलवच्चापि तद्धनुः सशरन्तदा । 38 ॥

father's death, I do not blame. Kshutras, deficient in bravery and strength, have been destroyed by thee; but be not elated, O son of Bhrigoo, with that savage deed; bring this divine bow and behold my power and bravery; witness the energy of a Kshutra." Having said this, the heroic Rama, smiling, took the divine bow from the hand of the son of Jumudugni. The renowned one, of mighty prowess, then taking the arrow in his hand, fixed his aim, and drew the bow. While drawing the strong and excellent bow, with the adjusted arrow, Rama, the son of Dusha-rutha, thus addressed Ramat he son of Ju-

रामो दाशरथिर्व्वाक्यमिदं राममुवाच तं ।
ब्राह्मणो ऽसीति पूज्यो मे विश्वामित्रकृतेन च । 39 ॥
शक्तो ऽपि तेन मोक्ष्ये ऽहमिमं प्राणहरं शरं ।
इमान्तु ते गतिं दिव्यान्निहन्मि तपसार्ज्जितां । 40 ॥
लोकान् वाप्रतिमान् पुण्यान् हन्मि ते शरतेजसा ।
न ह्ययं वैष्णवो राम शक्यो दिव्यो महाशरः । 41 ॥
मय मोघं समुत्स्रष्टुं बलदर्पविनाशनः ।
ततो वरायुधधरं रामं दशरथात्मजं । 42 ॥
द्रष्टुं ब्रह्मादयो देवाः समाजग्मुर्म्मनोजवाः ।
गन्धर्व्वाप्सरसश्चैव सिद्धचारणकिन्नराः । 43 ॥

mudugni: "Thou art a brahman, the proper object of my adoration; deriving my strength from *Vishwa-mitra*, I will not discharge at thee this fatal arrow. The power[1] acquired by thee through sacred austerities, I will take away with this flaming shaft: I will obstruct thy way to the incomparable and pure mansions.[2] This great and divine arrow, the destroyer of strength and pride, cannot, O *Rama*, be discharged by me in vain." *Bruhma*, and the other celestials, now assembled swift as thought to behold the son of *Dusha-rutha*, *Rama*, bearing the glorious weapon; and the *Gundhurvas*, the *Upsuras*, the *Siddhas*, the *Charunas*, the *Kinnuras*, the *Yuk*-

1 Of going where he pleased, either through the air, or to any place in the *Hindoo* universe, i. e. in heaven, earth, or *patala*. 2 Heavenly mansions acquired by virtuous deeds.

यक्षराक्षसनागाश्च तद्द्रष्टुं महदद्भुतं ।
एकीभूतास्तदा लोके रामे वरधनुर्द्धरे । 44 ॥
निर्वीर्य्यो जामदग्न्यो ऽथ रामो राममुदैक्षत ।
सद्योनिहतवीर्य्यत्वाज्जामदग्न्यो जडीकृतः । 45 ॥
देवानुपरितांस्तत्र दृष्ट्वा दिव्येन चक्षुषा ।
बुद्ध्वा च ध्यानयोगेन रामं नारायणाङ्गजं । 46 ॥
रामाभिभूतवीर्य्यौजा जामदग्न्यस्ततो ऽब्रवीत् ।
कृताञ्जलिरिदं वाक्यं रामं दशरथात्मजं । 47 ॥
कश्यपाय यदा राम मया दत्ता वसुन्धरा ।
विषये मे न वस्तव्यमिति मां कश्यपो ऽब्रवीत् । 48 ॥

sh*a*s, the Raksh*u*ses, and the serpents, also crowded together to see this surprising deed. Ram*a* having taken the great bow, the son of J*u*m*u*d*u*gn*i*, gazing at him, lost all his energy. Thus deprived of courage, the son of J*u*m*u*d*u*gn*i* felt completely enervated. With divine eyes beholding the gods assembled above him, and perceiving by the power of abstraction, that Ram*a* was an emanation of Naray*u*n*a*, he, stripped of his courage and strength, with hands joined, humbly supplicating, thus addressed Ram*a*, the son of D*u*sh*a*-r*u*th*a*, "When the earth was given by me to K*u*shy*u*p*a*, he said 'Thou

सेाऽहं गुरुवचः कुर्व्वन् पृथिव्यां न वसे निशां ।
मिथ्याप्रतिज्ञः काकुत्स्थ मा भूवमिति निश्चितः। 49 ॥
ततेा नार्हसि मे हन्तुं गतिन्दिव्यां मनेाजवां ।
लेाकांस्तु जहि मे पुण्यान् शरेणानेन राघव । 50 ॥
अक्षयं मधुहन्तारं जानामि त्वां सनातनं ।
धनुषेाऽस्य परामर्षाद् स्तु स्वस्ति प्रसीद मे । 51 ॥
एते सुरगणा राम पश्यन्ति त्वां समागताः ।
वरायुधधरं वीरं साक्षाद्विष्णुमिवापरं ।
न चेयं मम काकुत्स्थ व्रीडा भवितुमर्हति । 52 ॥

must not dwell in my possessions.' Obeying the command of my preceptor, I do not lodge on the earth at night. O Kak*oo*tstha, let me not be found guilty of a breach of promise; do not take away my power of traversing the different worlds, with the swiftness of thought. O Ragh*uva*, take away with this arrow the mansions, the reward of my virtue: I know thee to be the undecayable destroyer of M*u*dh*oo*, even the eternal one. Be gracious in forbearing to discharge this bow; be gracious to me, O R*a*m*a*; thee, a hero, armed with this glorious weapon, these assembled gods behold, like another V*i*shn*oo*. O Kak*oo*tstha, it is not for me to feel ashamed at

त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ।
शरश्चाप्रतिमं वीर मोक्तुमर्हसि धार्म्मिक । 53 ॥
शरमोक्ते गमिष्यामि महेन्द्रं पर्व्वतोत्तमं ।
इत्युक्तः स शरं रामो मुमोच रघुनन्दनः । 54 ॥
लोकेषु जामदग्न्यस्य रामस्यामिततेजसः ।
ततः प्रभृति रामो ऽभूदलोकः शरतेजसा । 55 ॥
मुक्ते तस्मिञ्छरे देवाः प्रशंसन्राघवन्तदा ।
आकाशगा विमानेषु येषु दिव्येष्ववस्थिताः । 36 ॥
आसन् वितिमिराः सर्व्वा दिशश्च विदिशस्तथा ।
सुरा ऋषिगणाश्चैव प्रशशंसुर्नृपात्मजं । 57 ॥

being turned back by thee, the lord of the world. O virtuous hero, thou art worthy to discharge the unparalleled arrow. The arrow being discharged, I will go to the excellent mountain *Muhendra*." This being said, *Rama*, the son of *Rughoo*, discharged the arrow into the worlds of the mighty son of *Jumudugni*; from that period, by the power of that arrow, has *Rama* the son of *Jumudugni* been without a heavenly mansion. The arrow being discharged, the deities who traverse the air, seated in splendid cars, illuminating the atmosphere in every quarter praised *Rama*; the sages also, with the

रामोऽपि जामदग्न्यस्तं रामं दशरथात्मजं ।
प्रदक्षिणमुपावृत्य जगामाथ स्वमाश्रमं । 58 ॥

इत्यार्षे श्रीरामायणे वाल्मीकीये बालकाण्डे जामदग्न्यलोकरोधो नाम
द्विषष्टितमस्सर्गः ॥

celestials, extolled the king's son. Then Rama, the son of *Jumudugni*, having respectfully circumambulated the son of *Dusha-rutha*, departed to his own place.

Thus far the sixty-second Section, describing the shutting up *Jamudugnya's* a way to the heavenly mansions.

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः ।
वरुणायाप्रमेयाय ददौ हस्ते महायशाः । 1 ॥
अभिवाद्य ततो रामो वशिष्ठप्रमुखानृषीन् ।
पितरं विकलं दृष्ट्वा प्रोवाच रघुनन्दनः । 2 ॥
जामदग्न्यो गतो रामः प्रयातु चतुरङ्गिणी ।
अयोध्याभिमुखी सेना त्वया नाथेन पालिता । 3 ॥
रामस्यैतद्वचः श्रुत्वा तुष्टो दशरथः सुतं ।
बाहुभ्यां संपरिष्वज्य मूर्द्ध्न्युपाघ्राय राघवं । 4 ॥

SECTION LXIII.

Ram*a* being gone, the renowned and peaceful son of *Dusha-rutha* gave the bow into the hand of the unmeasurable V*uroona*. Having bowed to the feet of V*ushishtha* and the other sages, the son of R*ughoo*, seeing his father in a state of extreme purturbation, said to him "Ram*a* the son of J*umudugni* is now gone, proceed towards *U*yodhya with the four bodied army, protected by thee its lord." Hearing the words of Ram*a*, D*usha-rutha* with joyous mind clasped his son in his arms and kissed him: hearing the words "Ram*a* is

गतो राम इति श्रुत्वा प्राप्य हर्षमनुत्तमं ।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च ॥ 5 ॥
योजयित्वा पुनः सैन्यं जगामाशु पुरीं प्रति ।
समुच्छ्रितध्वजवतीं तूर्य्यस्वननिनादितां ॥ 6 ॥
सिक्तराजपथां रम्यां प्रकीर्णकुसुमोत्करां ।
राजप्रवेशाभिमुखैः पौरैर्मङ्गलपाणिभिः ॥ 7 ॥
संपूर्णां प्राविशद्राजा जनौघैः समलङ्कृतां ।
पौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः ॥ 8 ॥
पुत्रैरनुगतः श्रीमान् श्रीमद्भिश्च महायशाः ।
प्रविवेश गृहं राजा हिमवत्सदृशं प्रियं ॥ 9 ॥

gone," he, filled with unequalled joy, (exclaimed), "My son is born to me a second time!" Then collecting his soldiers, he speedily proceeded to his own city, which was adorned with elevated flags, and resounded with the clangor of trumpets, the pleasant streets of it being watered and strewed with flowers. The citizens going to meet him, with tokens of joy in their hands, the king entered his city, thronged with multitudes of men. Met at a distance by the citizens, and the twice born inhabiting the city, and followed by his fortunate sons, the greatly renowned monarch entered his palace, delectable as *Himuvut*. There honoured by his own people and family, earnest to behold him, the king was filled with joy. *Koushulya*, *Soomitra*, and the beau-

ननन्द स्वजने राजा गृहे कामैः सुपूजितः ।
कौशल्या च सुमित्रा च कैकेयी च सुमध्यमा । 10 ॥
वधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः ।
ततः सीतां महाभागामूर्म्मिलाञ्च यशस्विनीं । 11 ॥
कुशध्वजसुते चोभे जगृहुर्नृपयोषितः ।
ततः प्रवेशयामासुर्नृपवेश्म स्वलङ्कृताः । 12 ॥
मङ्गलालापनैर्होमैः शोभिताः क्षौमवाससः ।
देवतायतनान्याशु सर्व्वास्ताः प्रत्यपूजयन् । 13 ॥
अभिवाद्याभिवाद्यांश्च तत्र पूज्यान् गुरूंस्तथा ।
रेमिरे मुदितास्तत्र भर्तृप्रियहिते रताः । 14 ।

tiful Kikeyee, with the other wives of the king, ready to embrace their daughters-in-law, received[1] the fortunate Seeta, *Oormila* of high renown, and the two daughters of K*oosha*-dhw*uja*. Sumptuously arrayed in silks, all these damsels, entertaining each other with joyful conversation, speedily went with burnt offerings to worship at the temples of the gods. Having bowed at the feet of those worthy of honour, and of their preceptors, they, highly gratified, gave themselves up to festive enjoyments, each devoted to the will of her

1 The *Hindoos* receive every thing according to certain rules laid down in the Shastr*as*: according to this rule a man or a woman is received by taking hold of the hand; an elephant is received by taking hold of his trunk; a cow or a buffalo is received by the tail; the acceptance of rice or other grain is signified by taking a handful: and other articles are received in various other ways.

तासां भूयो विशेषेण मैथिली जनकात्मजा ।
रमयामास भर्त्तारं विष्णुं श्रीरिव रूपिणी । 15 ॥
प्रकृत्यैव प्रिया सीता रामस्यासीन्महात्मनः ।
प्रियभावः स तु तया स्वगुणैरभिवर्द्धितः । 16 ॥
तथैव रामः सीतायाः प्राणेभ्योऽपि प्रियोऽभवत् ।
हृदयं ह्येव जानाति प्रीतियोगं परस्परं । 17 ॥
सीतया तु तया रामः प्रियया सह सङ्गतः ।
प्रियोऽधिकतरस्तस्या विजहारामरोपमः । 18 ॥
कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः ।
शुश्रूषमाणाः पितरं वर्त्तयन्ति नरर्षभाः । 19 ॥

lord. Among these the *Mithilean* Seeta, the daughter of *Junuka*, lived in peculiar felicity with her spouse, even as the beautiful Shree with *Vishnoo*. By her gentle disposition was Seeta endeared to the great *Rama*, while his excellent qualities constantly increased her love to him. *Rama* was beloved by Seeta beyond her own life; each heart was filled with mutual and boundless affection. United to his beloved Seeta, the much-loved and god-like *Rama* enjoyed peculiar felicity. These heroic ones, united to their spouses, and possessing arms, wealth, and friends, passed their time in the most respectful attendance on their father.

कस्यचित्त्वथ कालस्य राजा दशरथः सुतं ।
भरतं केकयीपुत्रं समाहूयेदमब्रवीत् । 20. ॥
अयं केकयराजस्य पुत्रो वसति पुत्रक ।
नेतुं त्वामागतो वीर युधाजिन्मातुलस्तव । 21 ॥
तस्मान्मातामहं द्रष्टुमितो ऽनेन सह त्वया ।
गन्तव्यं पुत्र पश्य त्वं पुरं मातामहस्य च । 22 ॥
श्रुत्वा दशरथस्यैतद्वचनं केकयीसुतः ।
गमनायोपचक्राम शत्रुघ्नसहितस्तदा । 23 ॥
दृष्ट्वैव भ्रातरं तं वै केकयेभ्यो ऽभ्युपागतं ।
भरतं चाप्यनुज्ञातं श्रुत्वा राजीवलोचनं । 24 ॥

After some time, king D*u*sh*a*-r*u*th*a*; calling his son Bh*u*r*u*t*a*, the offspring of Kek*u*yee, said to him, " O heroic son, thine uncle Yoodhaj*i*t, the son of king Kek*u*y*a*; who is come to take thee with him, remains here still ; therefore go with him to see thy grandfather, and his palace. Regard this, O son." Hearing these words of D*u*sh*a*-r*u*th*a*, the son of Kek*u*yee, with his brother Sh*u*troogh-n*a* prepared for the journey. Kek*u*yee seeing her brother, now come from the Kik*u*y*a*s, and hearing that the lotos-eyed Bh*u*r*u*t*a* was commanded (to return with him) was filled with gladness, and made ready for Bh*u*r*u*t*a*'s

अभवत् केकयी तत्र मुदा परमया युता ।
चिन्तयामास च तदा गमनं भरतस्य सा । 25 ॥
ततोऽभ्यनुज्ञाप्य नृपं सुतं सुरसुतोपमं ।
प्रेषयामास कैकेयी गृहात्पितृगृहं स्वकं । 26 ॥
आमात्यैर्बलमुख्यैश्च रथैश्च बहुभिर्वृतं ।
पदात्यश्वप्रयुक्तेन बलेन महता वृतं । 27 ॥
सोऽभिवाद्य महात्मानं पितरं देववर्च्चसं ।
कृताञ्जलिरुवाचेदमनुज्ञा दीयतामिति । 28 ॥
तं पिता मूर्द्ध्न्याघ्राय परिष्वज्य च पीडितं ।
सिंहखेलगतिं वाक्यमुवाच जनसंसदि । 29 ॥

departure. Hearing the command of the king, Kek*u*yee sent her son, resembling a son of the gods, from his own house to that of her father, attended by courtiers, soldiers, and many chariots, together with a great body of infantry and cavalry. He, bowing even to the dust at the feet of his godlike father, with hands respectfully joined, said, "Be pleased to lay on me thy commands." His father kissing his head, and tenderly embracing the youth resembing the playsome lion, thus addressed him, in the midst of the assembly: "Go,

गच्छ सौम्य शिवेन त्वं मातामहगृहं प्रति ।
सन्देशं शृणु मे वत्स तच्च कुर्य्याः समाहितः ॥ 30 ॥
इतो मातामहकुलं शत्रुघ्नसहितो व्रज ।
शत्रुघ्नो ह्यनुरक्तस्त्वां भक्तिमांस्त्वामनुव्रतः ॥ 31 ॥
तवापि स प्रियतरः प्राणेभ्यो ऽपि परन्तप ।
आत्मेव स त्वया भ्राता द्रष्टव्यो रक्ष्य एव च ॥ 32 ॥
गुणपाशशतैर्बद्धस्त्वया हृदि परन्तप ।
न जहाति यथा पुत्त्र शत्रुघ्नस्त्वां तथा कुरु ॥ 33 ॥
यथा प्रकृतयः सर्व्वा गुणैस्ते रघुनन्दन ।
अनुरज्यन्त्यशेषेण सर्व्वथा त्वं तथा कुरु ॥ 34 ॥

my gentle one, to thy grand-father's house. O my darling, hear my advice, and carefully observe it. Go from hence, with Shutrooghna, to thy paternal grandfather's. Shutrooghna is greatly attached to thee, O distresser of enemies; devoted to thee he imitates thy conduct; he is dearer to thee than life. This brother must be regarded and protected by thee, even as thyself; bound to thy heart by a thousand excellent qualities; so act, O son, that Shutrooghna may not abandon thee; so act continually, that all who are about thee may be constantly delighted with the excellent qualities of thy heart. Thy uncle is

मातुलश्चाप्ययं पुत्र शुश्रूष्यो ऽहमिव त्वया ।
आर्य्यकश्चापि मन्येथाः संपूज्यं देववत्सदा । 35 ॥
विनीतः शीलवांश्चैव भवेः पुत्रानहङ्कृतः ।
ब्राह्मणान् श्रुतवृत्ताढ्यान् सेवेथाश्च प्रयत्नतः । 36 ॥
साध्य चैतान् यत्नेन पृच्छेस्त्वं हितमात्मनः ।
तच्चाप्यमृतवद्ग्राह्यं त्वया तेषां हितं वचः । 37 ॥
ब्राह्मणा हि महात्मानः श्रियो मूलं सुखस्य च ।
स्युश्च ते सर्व्वकार्य्येषु ब्राह्मणा ब्रह्मवादिनः । 38 ॥
देवाः पुत्र भवार्थं हि प्रजानां विबुधोत्तम ।
आश्रिता मानुषं लोकं भूमिदेवा द्विजातयः । 39 ॥

worthy of thy most assiduous attention, even as I am. Thy grandfather should be revered as a deity. O son, be humble, be courteous, be not elated. The brahmans, devoted to the study of the Veda, serve with the greatest assiduity, endeavouring to please them by every attention. Ask counsel of them; let their instructions be received by thee as the water of immortality. The brahmans are great, they are the root both of prosperity and happiness. The Veda-pronouncing brahmans are necessary in every ceremony. The gods, O son, O chief of the wise, (to secure) the existence of the world have thus taken up their residence among men; the twice born are the gods of the

तेषां सकाशाद्वेदांश्च धर्म्मशास्त्रं तथाव्ययं ।
नीतिशास्त्रञ्च विपुलं धनुर्व्वेदञ्च धारय । 40 ॥
अश्वपृष्ठे रथे नागे व्यायामं कुरु नित्यशः ।
गान्धर्व्वविद्यासु तथा पारगो भव पुत्रक । 41 ॥
नानाशिल्पकलाज्ञश्च भवेरपि परन्तप ।
क्षणमप्यासितं तात तूष्णैव न हितं तव । 42 ॥
कुशलावेदिनो दूता नित्यं प्रेष्यास्तु ते मम ।
ह्लादितं हि मनो मे स्यात् कुशलश्रवणात्तव । 43 ॥
एवमुक्त्वा तु नृपतिर्भरतं साश्रुलोचनः ।
बाष्पगद्गदया वाचा गच्छ पुत्रेत्यभाषत । 44 ॥

earth. With them are the *Vedas*; the *Dhurma-shastra*, and the immutable laws of virtue; they also possess the important science of archery. Constantly travel on horseback, in a chariot, or on an elephant: make thyself master, O son, of the polite arts;[1] O distresser of enemies, make thyself acquainted with the various mechanic and useful arts. O my beloved son, sit not a moment in idleness; this is not for thy benefit. Constantly send eminent and wise messengers to me; my mind will be greatly rejoiced to hear of thy welfare." Having said this to *Bhuruta*, the sovereign of men said, " Go son," his eyes over-

[1] *Gundhurva-vidya* includes music, dancing, &c.

आपृच्छ्यैवं स पितरं रामञ्चामिततेजसं ।
मातॄंश्चाभिप्रणम्यादौ शत्रुघ्नसहितो ययौ । 45 ॥
बलेन महता वीरश्चतुरङ्गेण संवृतः ।
तथानुगम्यमानैश्च सर्व्वैः पुरनिवासिभिः । 46 ॥
भ्रातृस्नेहाच्च रामेण लक्ष्मणेन च वीर्य्यवान् ।
गत्वा पुरस्कृतो धीमांस्ततो गव्यूतिमात्रकं । 47 ॥
अवरुह्य स्वकाद्यानाद्भरतः केकयीसुतः ।
शत्रुघ्नसहितः पादौ रामस्य शिरसा ययौ । 48 ॥
तौ पादयोर्निपतितौ शत्रुघ्नभरतावुभौ ।
दोर्भ्यामुत्थाप्य रामो ऽपि परिष्वज्येदमब्रवीत् । 49 ॥

flowing with tears, and his speech being interrupted by sobs. Bhuruta then, obtaining leave of his father, and of the mighty Rama, and bowing to his mother and the other wives of his father, departed with Shutrooghna, attended by a great army, composed of the four different bodies. Followed by the inhabitants of the city, he set forward, preceded by Rama and Lukshmuna, who accompanied him through fraternal affection. Having proceeded to the distance of a *Guvyooti*, the powerful hero, the wise Bhuruta, son of Kekuyee, descending with Shutrooghna from his car, bowed at the feet of Rama; who having with both his hands raised Shutrooghna and Bhuruta, fallen at his feet, embraced them, saying, "O son of Kekuyee, bear in mind:

[1] The distance of two kroshas, or about four miles.

केकयीमातरिह मां स्मरेस्त्वं सहलक्ष्मणं।
शत्रुघ्नसहितश्च त्वां स्मरिष्यामि सलक्ष्मणः। 50 ॥
इत्युक्तो भरतो रामं प्रणिपत्याभिवाद्य च।
लक्ष्मणञ्च परिष्वज्य शत्रुघ्नसहितो ययौ। 51 ॥
अनुगम्यमानो बहुभिः सुहृद्भिः प्रियवादिभिः।
अनुरक्तैस्तथा चान्यैर् परित्यागिभिः प्रियैः। 52 ॥
निवर्त्य स्वजनान् मान्यांस्ततः शीघ्रतरं ययौ।
श्रीमान् मातामहपुरं द्रष्टुं त्वरितमानसः। 53 ॥
सुहृद्भिः सह मार्गेषु व्याहरन् प्रियवादिभिः।
अहोभिर्गणितैः कैश्चिदश्रान्तबलवाहनः। 54 ॥

me and Lukshm*una*; and I with Lukshm*una* will remember both Shu*trooghna* and thee." Bhu*ruta*, thus addressed, made obeisance to Ra*ma*, bowing even to his feet, and having with Shu*trooghna* embraced Lukshm*una*, he departed, being followed by a multitude of affectionate and courteous friends, and by other beloved dependents who could not leave him. The great (Bhu*ruta*) forbidding his honoured friends to proceed farther, with eager mind hastened to behold the city of his maternal grandfather, conversing on the road with his pleasing and affectionate companions. Thus travelling many days, this great one, his army and beasts being unfatigued, having

वनानि सरितः शैलानतीत्य सुमनोहरान् ।
आससाद पुरं राज्ञो रम्यं राजगृहं विभुः । 55 ॥
अभ्यासस्थस्ततो राज्ञे दूतं मातामहाय सः ।
प्रेषयामास भरतः प्राप्तो ऽस्मीत्याप्तकारिणं । 56 ॥
श्रुत्वा च दूतवचनं स राजा भृशहर्षितः ।
प्रवेशयामास पुरं भरतं परमार्च्चितं । 57 ॥
आहार्य्य सिकताकीर्णं पुष्पोत्कर विभूषितं ।
राजमार्गं कारयित्वा जलेन सुसमुक्षितं । 58 ॥
विन्यस्तपूर्णकलसं वनमालाविभूषितं ।
समुच्छ्रितपताकञ्च धूपगन्धाधिवासितं । 59 ॥

passed many delightful forests, and rivers, and mountains, at length approached the pleasant city, and the royal palace of the king. Being arrived in its vicinity, Bh*uruta* sent a trusty messenger to his royal grandfather, to announce his arrival. The king hearing the words of the messenger, was greatly pleased, and caused the highly honoured Bh*uruta* to be introduced into the city. The inhabitants of the town having thoroughly watered the streets, covered with sand, and adorned them with boquets of flowers, and jars placed in exact order, introduced Bh*uruta* into the city, (which was) decorated with garlands of wild flowers,[1] and with highly elevated flags, and

[1] The word is V*u*n*a*-mala. There is a rule in the Sh*u*bd*a*-mala, which directs this garland to be made with flowers peculiar to the six seasons, flowers of the K*u*d*u*mb*a*, or Nauclea orientalis, being interposed at intervals, to divide it into regular parts. This garland, when put on the neck, is to reach the knee.

ततः प्रवेशयामासुर्भरतं पुरवासिनः ।
सर्व्वतूर्य्यस्वनैराराद्वाद्यमानैश्च नन्दितः । 60 ॥
वेश्याभिर्व्वारमुख्याभिर्व्वाद्यानुगतमुल्बणं ।
नृत्यन्तीभिः पुरस्तात्तु पुरन्तत्प्रविवेश सः । 61 ॥
वल्गुवाग्भिः स्तूयमानः सूतमागधवन्दिभिः ।
श्रीमन्मातामहगृहं क्रमेणैव प्रविश्य सः । 62 ॥
वृद्धं मातामहन्तत्र ददर्शाभिननाम च ।
राज्ञा तेन परिष्वक्तः पृष्टश्चानामयन्ततः । 63 ॥
प्रविश्यान्तःपुरं तत्र प्राणमद्राजयोषितः ।
श्रीमद्राजगृहं प्राप्य तद्वृद्धजनसंकुलं । 64 ॥

perfumed with incense and sweet smelling drugs; gladdened with the sound of trumpets playing near, and followed by a number of beautiful courtezans, dancing in gaudy attire, Bh*uruta* entered the town. The great one, extolled by the heralds, pedigree proclaimers, and panegyrists, entering by slow degrees the house of his maternal grandfather, there beheld the aged monarch, and did him obeisance. Cordially embraced by the king, he having enquired of his welfare, entered the inner apartments, and bowed to the ladies of the royal household. Thus arrived at the palace of the venerable and aged monarch, the happy Bh*uruta* dwelt in the house of his grandfather in the greatest felicity, possessing every thing which his heart desired.

स वै मातामहगृहे सर्व्वकामैः सुपूजितः ।
उवास सुसुखं तत्र भरतः श्रीमतांवरः । 65 ॥
गते तु भरते रामो लक्ष्मणेन सहायवान् ।
पितरं पूजयामास भक्त्या दैवतवत्सदा । 66 ॥
श्रुत्वा हि पितुराज्ञां स कृत्वा चैव समुद्यतः ।
पौराणामपि कार्य्याणि चकार तदनन्तरं । 67 ॥
मातॄणां मातृकार्य्याणि चकार च महायशाः ।
गुरूणाञ्चैव सर्व्वेषां गुरुकार्य्याणि यत्नवान् । 68 ॥
तस्य चाप्यभवत् प्रीतः स राजा गुरवस्तथा ।
प्रीतवृत्तेन रामस्य सर्व्वे च पुरवासिनः । 69 ॥

Bhuruta being gone, Rama with Lukshmuna assiduously attended his father, honouring him as a deity. After having heard with attention and performed his father's commands, he with active mind, attended to the concerns of the citizens. The illustrious one also discharged his filial obligations towards his mother, and the other wives of his father. His preceptors, to whom and to the king he was equally dear, he served with the greatest intenseness of mind. All the inhabitants of the city were charmed with his disposition and conduct. Rama, he truly brave, possessed of every great quality, was in excellence

तेषामतियशा लोके रामः सत्यपराक्रमः ।
स्वयंभुरिव भूतानां बभूव गुणवत्तरः । 70 ॥
रामश्च सीतया सार्द्धं विजहार बहून् ऋतून् ।
मनस्वी तद्गतमनास्तस्या हृदि समर्पितः । 71 ॥
प्रिया तु सीता रामस्य दाराः पितृकृता इति ।
गुणाद्रूपगुणाच्चापि प्रीतिर्भूयोऽभिवर्द्धते । 72 ॥
तस्याश्च भर्त्ता द्विगुणं हृदये परिवर्त्तते ।
अन्तर्गतमपि व्यक्तमाख्याति हृदयं हृदा । 73 ॥
तस्य भूयो विशेषेण मैथिली जनकात्मजा ।
दैवताभिः समा रूपे सीता श्रीरिव रूपिणी । 74 ॥

chief among men, even as the Self-existent is chief among beings. Many revolving seasons did he spend with Seeta in the most affectionate endearment. Feeling towards her the most tender passion, he surrendered to her his whole heart. The beloved Seeta, become his spouse by the express will of her father, by her beauty and accomplishments increased their mutual felicity. The affection which filled the heart of her husband, she returned in a two-fold degree, with boundless confidence communicating to him her every thought. Thus was Seeta, the daughter of *Junuka*, king of *Mithila*, in celestial beauty resembling Shree, peculiarly his own. Through this peerless

तया स राजर्षिसुतोऽनुरूपया समेयिवानुत्तमराजकन्यया ।
अतीव रामः शुशुभे स्वकान्तया युतः श्रिया विष्णुरिवापराजितः ॥ 75

इत्यार्षे श्रीरामायणे आदिकाण्डे बालचरिते भरतस्य मातामह गृह गमनं नाम त्रिषष्ठितमः सर्गः ॥

princess, his lovely spouse, the exact resemblance of himself, was the son of the royal sage, Rama, resplendent by his own rays, rendered illustrious, as the unparalleled *Vishnoo* is rendered illustrious by Shree.

Thus far the sixty-third Section, describing *Bhuruta's* departure to his grand-father's.

कदाचिद्भरतः श्रीमांस्तत्र मातामहन्नृपं।
प्रातरुत्थाय वचनमभिवाद्येदमब्रवीत्। 1 ॥
आचार्य्यानुपसेवेयं प्रदिष्टान् भवताहितान्।
धर्म्मार्थज्ञानकुशलान् लेख्यसंख्याविदस्तथा। 2 ॥
इष्वस्त्रकुशलांश्चैव नीतिशास्त्रविशारदान्।
हस्त्यश्वरथयानेषु तथैव परिनिष्ठितान्। 3 ॥
गन्धर्व्वविद्याकुशलान् नानाशिल्पविदस्तथा।
तथान्यान् वेदवेदाङ्गपारगान् विनयान्वितान्। 4 ॥

SECTION LXIV.

At a certain time the great Bh*u*r*u*ta, rising in the morning, and bowing even to the feet of his grandfather, thus addressed him, "I will attend on the public instructors appointed by my lord, good, humble, eminent in the knowledge of religion, and the meaning of the Shastr*a*s, (on those) skilful in writing, and the science of numbers, eminent in archery and arms, deeply versed in the laws which regard the conduct of life, skilful in managing the elephant, the horse, and the chariot, (on those) acquainted with the polite, and the various mechanic arts, and on others, humble, thoroughly versed in the Ved*a* and the Vedang*a*s. Anxious to advance in knowledge, with thy permission, O great monarch, I will attend these instructors; be pleased, O king, to issue

उपसेवितुमिच्छामि श्रेयोर्थी दृढमात्मनः ।
भवतानुमतो राजन् प्रदेष्टुं तान् ममार्हसि । 5 ॥
श्रुत्वैवं नृपतिर्वाक्यं केकयो भरतस्य सः ।
व्यादिदेश प्रदिष्टात्मा तस्याचार्य्यान् विपश्चितः । 6 ॥
तानुपास्य च यत्नेन भरतः कैकयीसुतः ।
वेदवेदाङ्गशास्त्राणां ग्रहणे तत्परोऽभवत् । 7 ॥
निवेद्य शिष्यमात्मानं गुरूणां विनयान्वितः ।
जग्राह वेदवेदाङ्गशास्त्राणि गुणवृद्धये । 8 ॥
आनुपूर्व्या तु शास्त्राणामागमे भृशमुद्यतः ।
विद्यानाञ्च सशिल्पानां शत्रुघ्नसहितस्तदा । 9 ॥

the command." Hearing these words of Bhuruta, king Kekuya commanded him to be introduced to his own teachers. By carefully attending to their instructions, Bhuruta, the son of Kekuyee, became eminent in the Veda, the Vedangas, and the Shastras. The humble one, saying to his teachers "I am your devoted disciple," eagerly imbibed the doctrine of the Veda, the Vedangas, and the Shastras, for the sake of enlarging his mind. Having with the greatest diligence studied the meaning of the Shastras, he, with Shutrooghna, applied to the various sciences and mechanic arts, advancing from the first rudiments through all the different stages, attending on various

जगाम स महातेजा नानाचार्य्यपरम्परां ।
शिक्षमाणः प्रयत्नेन विनयाचारयन्त्रितः । 10 ॥
दानमानपुरस्कारैराचार्य्यान् प्रत्यपूजयत् ।
शुश्रूषापरमो भूत्वा विनयं परमाप सः । 11 ॥
ज्ञानाभ्यासरतस्यैवं भरतस्य महात्मनः ।
जगाम सुमहान् कालो वसतस्तत्र धीमतः । 12 ॥
विविधेषु यदा विद्यां ज्ञानेषूपजगाम सः ।
तदास्य बुद्धिः संजज्ञे तत्वार्थाधिगमे पुनः । 13 ॥
विद्याशीलवयोज्ञानवृद्धेभ्यो विदितात्मनः ।
अन्येभ्यश्चापि तत्वार्थवेदिभ्यः सन्निकर्षतः । 14 ॥

teachers, and applying to his studies with the closest attention. Humble and courteous, he honoured the public teachers with gifts and tokens of regard, and, attentive to their instructions, he became eminent in gentleness and humility. The great and wise Bh*uruta*, intent upon the acquisition of knowledge, thus resided there a very long time. Having made a great proficiency in the various branches of science, his understanding entered fully into their true meaning. To those who were eminent in science and goodness of heart, in age and wisdom; to those who were acquainted

यो यो वेत्ति हि तत्वार्थं छिन्नधर्म्मार्थसंशयः ।
धर्म्मार्थकाममोक्षाणां सिषेवेतन्त्तमेव हि । 15 ॥
नानाज्ञानकथाभिर्हि रेमे स विजहार च ।
भरतो ज्ञानतत्वार्थवेदने सततोद्यतः । 16 ॥
स यदा ज्ञानविज्ञानविनयेषु कृतागमं ।
आत्मानं भरतो मेने छिन्नधर्म्मार्थसंशयः । 17 ॥
तदास्य बुद्धिः संजज्ञे दूतं प्रेषयितुं पितुः ।
समाहूयाब्रवीद्वृद्धं सुहृदं ब्रह्मवादिनं । 18 ॥
अयोध्यां गच्छ भद्रन्ते त्वरितैर्ज्जवनैर्हयैः ।
पितरन्तत्र कौशल्यां ब्रूयास्त्वं मातरञ्च मे । 19 ॥

with the true meaning of the Shastras, and solidly established in virtue, he devoted his whole attention, that he might obtain virtue, wealth, the accomplishment of his wishes, and finally beatitude. Intent on wisdom and real knowledge, he constantly recreated himself with the sayings and apothegms of the wise.

When Bhuruta had made a due proficiency in wisdom and the arts, and in humility and courtesy, and all his doubts relative to the nature of virtue were removed, it came into his mind to send a messenger to his father. Calling therefore an aged and faithful domestic, he said "Peace be to thee; on swift horses haste to Uyodhya, there acquaint my father, and Koushulya, and

मातामहकुले चापि यथा वर्त्तामहे वयं ।
तथा एवं भवान् शंसेत्पितुर्मातुश्च मे ऽग्रत: । 20 ॥
रामश्चोपेत्य विज्ञाप्यो मामुद्दिश्य सगौरवं ।
भृत्यस्ते भरत: पादौ मूर्द्ध्नाभ्यर्च्य प्रसाद्य च । 21 ॥
कुशलानामयं स्निग्धं पृच्छतीति समागमे ।
लक्ष्मणश्च परिष्वज्य प्रष्टव्य: कुशलं त्वया । 22 ॥
ब्रूयाश्च मातरम्मे त्वं कौशल्यामभिवादनं ।
सुमित्रामपि च ब्रूया वैदेहीञ्चाभिवादनं । 23 ॥
स तेनैवं समादिष्टो भरतेन महात्मना ।
दूत: शीघ्रतरो भूत्वा प्रययौ यत्र सा पुरी । 24 ॥

my mother with all things. First, relate to my father and mother, how we conduct ourselves in my grandfather's family; then going to Rama, with great respect, address him thus in my name: "Bhuruta thy servant honouring thee, and bowing at thy feet, enquires respecting thy health and welfare." Then going to Lukshmuna enquire of his welfare; afterwards present my dutiful regards to my mother, to Koushulya, to Soomitra, and Videhee." The messenger, thus commanded by the great Bhuruta, hastened to the pleasant city Uyodhya, built by the royal sage Munoo, and governed by Dusha-

अयोध्या सुभृशं रम्या मनुराजर्षिनिर्मिता ।
यां स राजीवताम्राक्षो राजा दशरथो ऽन्वशात् । 25 ॥
प्राप्तवान्चिरेणैव स तां भरतशासनात् ।
न्यवेदयत्कुशलिनं राज्ञो भरतमन्तिके । 26 ॥
कृतकृत्यो ऽथ राजेन्द्र भरतः सत्यविक्रमः ।
धनुर्व्वेदे च वेदे च नीतिशास्त्रेषु पारगः । 27 ॥
अर्थशास्त्रेषु कुशलो व्यायामेषु तथैव च ।
हस्तिशिक्षासु निष्णातो रथशिक्षासु निष्ठितः । 28 ॥
आलेख्ये चैव लेख्ये च लङ्घने प्लवने तथा ।
ज्योतिर्गतिषु निष्णातस्तव वाक्येन चोदितः । 29 ॥

rutha, whose eyes resemble the blushing colour of the lotos; whither, pursuant to the instruction of Bh*uruta*, he arrived in a few days, and thus addressed the king: " O king of kings, Bh*uruta* is well, the mighty Bh*uruta* has acquired every accomplishment in the science of archery; in the Ved*a*, and the Shastr*as* which treat of royal duties, he is deeply versed; skilful in travelling, and in the management of elephants and chariots. Observant of thy word, he is become eminent in writing and composition; skilful in leaping and vaulting, and in the knowledge of the heavenly bodies. Since he departed

एवंविधानि कर्म्माणि कृतवान् सुवहून्यपि ।
ततो हि भरतो राजंस्त्वत्सकाशादुपागतः । 30 ॥
तच्छ्रुत्वा मुमुदे राजा दूतस्य वचनं प्रियं ।
कौशल्या च सकैकेयी सुमित्रा राम एव च । 31 ॥
प्रतिसन्दिश्य तं राजा दूतं सत्कृत्य चार्हतः ।
प्रेषयामास नृपतिर्भरतस्य पुनस्तदा । 32 ॥
राजापि तौ सुतस्नेहात् सस्मार दयितौ सुतौ ।
तदा भरतशत्रुघ्नौ महेन्द्रसमदर्शनौ । 33 ॥
सर्व्वे एव हि चत्वारस्तस्येष्टा ह्यभवन् सुताः ।
जाताः शरीर एकस्मिंस्ते विष्णोर्वाहवो यथा । 34 ॥

he has accomplished himself in many arts and sciences. The king hearing the pleasing tidings of the messenger, greatly rejoiced, as did Kek*u*yee and Koush*u*lya, and Soom*i*tra and Ram*a*. Having given a reply to the messenger, together with proper presents, the king sent him back again to Bh*u*r*u*ta; moved by paternal affection, he still bore in mind his two beloved sons Bh*u*r*u*ta and Sh*u*troogh*na*. All his four sons, produced from one body, he regarded as so many descended from V*i*shnoo: the affection of the great king was equally placed on all his sons, save that he had a greater regard to Ram*a*, that mine of excellencies: Ram*a*, the chief of men, possessed of

स मे पितुः सुतस्नेहे तस्य राज्ञो महात्मनः ।
गुणरत्नाकरे रामे वर्द्धमानो ऽधिको ऽभवत् । 35 ॥
स प्रशस्तैर्गुणैर्बह्वैर्हि रामो रतिकरो ऽभवत् ।
पितृमातृसुहृद्भ्रातृप्रजानां नरचन्द्रमाः । 36 ॥
स हि सर्व्वं जनं नित्यं मधुरं प्रियमब्रवीत् ।
उच्यमानो ऽपि परुषं नोवाचाप्रियमन्वपि । ३७ ॥
ज्ञानशीलवयोवृद्धैर्गुणवद्भिः सदा नरैः ।
स कथां योजयामास मैत्रं सङ्गतमेव च । 38 ॥
विद्वानुदारो मेधावी पूर्व्वभाषी प्रियम्वदः ।
वीर्य्यवान्न च वीर्य्येण महता स्वेन गर्व्वितः । 39 ॥

every excellent quality, was the source of pleasure to his father, his mother, his friends, and the whole kingdom: to all he constantly spake in the most affectionate and pleasing manner; addressed by any in reproachful terms he did not return an unlovely word. With those eminent in wisdom and religion, in age and excellent qualities, he constantly spent his time in conversation. He was learned, generous, and of quick perception, first in addressing a person, of pleasing speech, heroic, not elated with his own great valour; of incomparable address, wise, revering the aged, peculiarly attached to those

अनर्हितकथो धीमान् वृद्धानां प्रतिपूजकः ।
भक्तानुरक्तप्रकृतिः प्रजानामनुरञ्जकः । 40 ॥
सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।
दीनानुकम्पको धीमान् प्रियवागनसूयकः । 41 ॥
कुलक्रमागतायास्तु राज्यप्राप्तेर्गतस्पृहः ।
राज्यलाभादपि परं मेने विद्यागमं परं । 42 ॥
दयालुः सर्व्वभूतेषु शरण्यः शरणैषिणां ।
दाताभिगोप्ता साधूनां शरणागतवत्सलः । 43 ॥
कृतप्रत्युपकारी च कृतज्ञः सत्यसङ्गरः ।
गुणज्ञो गुणवांश्चैव वश्यात्मा दृढनिश्चयः । 44 ॥

devoted to him: the delight of his subjects, compassionate, of subdued anger, honouring the brahmans, and ever commiserating those in distress; blandiloquent, not a detracter, void of desire after even his hereditary dominions, and esteeming the acquisition of wisdom beyond that of a kingdom, pitiful towards all creatures, the asylum of all desiring protection; munificent, the protector of the good, beloved of his dependents, ready to repay a kindness, grateful, engaging in only just wars, a discerner of good qualities, full of excellence, self-subdued, of decided mind, not a procrastinator; able,

अदीर्घसूत्रो दक्षश्च क्रियासु प्रतिपत्तिमान्।
सुखोपसर्प्यः सुहृदामनुग्राही प्रियम्वदः।45॥
प्राणाञ्जह्यात् श्रियश्चैव स्फीतामपि महायशाः।
अपि वाद्यितान् भोगान् न तु सत्यं कदाचन।46॥
ऋजुर्वदान्यः प्रियकृद्विनीतः शीलवान्मृदुः।
महासत्त्वो महोत्साहो महात्मा गुणवत्तमः।47॥
तेजस्वी च क्षमावांश्च सोमवत्प्रियदर्शनः।
दुर्द्धर्षः समरेऽरीणां शरद्भानुरिवामलः।48॥
सत्यवादी महात्मा च वृद्धसेवी जितेन्द्रियः।
मितवाग्गतिकार्य्येषु वक्ता वाचस्पतेः समः।49॥

prompt in action, gracious to his friends, easy of access, renowned; one ready to part with his life, his dignity, his dearest enjoyments, but never with truth; sincere, munificent, amiable, humble, of excellent disposition, meek, just, of great promptitude, magnanimous, incomparably good, energetic, clement, grateful to the sight as the lunar orb; invincible in war, pure as the autumnal sun, attentive to the aged, having all his organs in subjection, in weighty affairs delivering his opinion with conciseness and modesty, although in eloquence equal to *Vachusputi*.[1] Seeing the illustrious *Rama* possessed of these qualities, and

[1] *Vrihusputi.*

एभिर्गुणगणैर्युक्तमन्यैश्चानुपमद्युतिं ।
दृष्ट्वा दशरथो रामं गुणाकरमरिन्दमं । 50 ॥
चिन्तयामास सततं तद्गतेनान्तरात्मना ।
यौवराज्ये सुतं राममभिषिञ्चेयमित्युत । 51 ॥
एवं हृदि सदा तस्य बुद्धिर्विपरिवर्त्तते ।
अभिषिक्तं कदा रामं पश्येयमिति धीमतः । 52 ॥
पात्रभूतोऽस्य राज्यस्य सर्व्वभूतानुकम्पकः ।
मत्तः प्रियतरो रामः प्रजानां स्वगुणैर्विभुः । 53 ॥
पराक्रमे शक्रसमो बृहस्पतिसमो मतौ ।
महीधरसमः स्थैर्य्ये मत्तश्च गुणवत्तरः । 54 ॥

many others, a mine of excellencies, the subduer of enemies, *Dusha-rutha* began to determine, "I will install my son Rama as coadjutor in the government." This thought was continually in the mind of the wise monarch, "When shall I see Rama installed? Rama, compassionate to all creatures, beloved far beyond myself, reigning over my subjects by his excellent qualities, in power equal to Shukra, and to *Vrihusputi* in understanding, steady as *Soomeroo*, exceeding myself in excellent qualities, is a fit person to undertake the management of the kingdom. Setting my son over this whole kingdom, I

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजं ।
अनेन वयसा दृष्ट्वा सुखं स्वर्गमवाप्नुयां । 55 ॥
तत्तस्य भावं भावज्ञा विज्ञाय सुधियो जनाः ।
गुरवो मन्त्रिणश्चैव पौरजानपदास्तथा । 56 ॥
समेत्य मन्त्रयामासुर्मन्त्रयित्वा च निश्चयं ।
ऊचुः समन्ततः सर्व्वे वृद्धं दशरथं नृपं । 57 ॥
अनेकवर्षशतिको वृद्धो ऽसि त्वं नरेश्वर ।
स रामं यौवराज्ये त्वमभिषेक्तुमिहार्हसि । 58 ॥
इति तद्वचनं श्रुत्वा तेषां स्वहृदयेप्सितं ।
अनिच्छन्नपि जिज्ञासुर्जनांस्तान् प्रत्युवाच सः । 59 ॥

shall in this life enjoy repose, and finally obtain heaven." Perceiving this his inclination, the wise men who were capable of penetrating his wishes, with those high in office, and the counsellors, and the inhabitants of both town and country, assembling, consulted together, and having come to a determination, all unanimously thus addressed the aged monarch *Dusha-rutha*, "O lord of men, thou art many hundred years old, be pleased to confer on *Rama* the office of coadjutor in the government." Hearing these their words, meeting his own wishes, he who had long been desirous of speaking to them

कथन्तु मयि धर्म्मेण पृथिवीमनुशासति ।
भवन्तः कर्त्तुमिच्छन्ति युवराजं ममात्मजं ॥ 60 ॥
ते तमूचुर्महात्मानं पौरजानपदा जनाः ।
वहवो नृपकल्याणा गुणाः पुत्त्रस्य सन्ति ते ॥ 61 ॥
मृदुश्च देवसत्त्वश्च साध्वाचारो ऽनसूयकः ।
प्रियकृत्प्रियवादी च प्रजानां पितृमातृवत् ॥ 62 ॥
वहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
नियन्ता दुर्व्विनीतानां विनीतप्रतिपूजकः ॥ 63 ॥
न ज्ञातिषु न पौरेषु नच जानपदेषु च ।
जनो ऽस्त्यगुणवादी यो रामस्य भुवि विद्यते ॥ 64 ॥

on the subject replied, "While the kingdom is governed by me with justice, why should you desire to make my son my coadjutor in the government?" The people of the city and the country replied to the magnanimous monarch, "Many are the auspicious qualities which reside in thy son: he is meek, god-like, prudent, not a detractor, amiable, gentle, performing towards the subject the office of a tender parent; he is revered by the aged and the twice-born brahmans who study the Ved*a*; he is inexorable to the wicked, while he highly regards the humble. Neither among his relatives, nor the citizens, nor the people of the country, nor even throughout the whole earth is there one

सवृद्धबालाः पैारास्ते तथा जानपदा जनाः ।
गुणानुरक्ता रामस्य राममिच्छन्ति भूमिपं । 65 ॥
गुणकीर्त्त्या नरपते प्रजा रामेण रञ्जिताः ।
धर्म्मज्ञेन वदान्येन विनीतेन महात्मना । 66 ॥
ज्ञतो रामश्चतुर्व्वेदे दिव्यास्त्रे चैव संयुगे ।
अमेाघास्त्रेा दूरपाती चित्रयेाधी दृढायुधः । 67 ॥
यं यं व्रजति संग्रामं राजन्रामस्तवाज्ञया ।
ततस्तेा विजित्यारीन् विजयी विनिवर्त्तते । 68 ॥
जित्वापि चारिसैन्यानि यदायं विनिवर्त्तते ।
तदापि प्रश्रिततरेा भूत्वा नः पूजयत्युत । 69 ॥

who esteems Rama unqualified for empire. Old and young, citizens and peasants, attracted by the excellencies of Rama, desire him to be their lord. O lord of men, with Rama, famed for his excellent qualities, acquainted with all virtue, munificent, humble, and magnanimous; learned in the four Vedas, in the use of the divine weapons, and expert in war, a sure an infallible marksman, even at the greatest distance, admirable in conducting a battle, and never relinquishing his arms, are the people delighted. O king, to whatever war Rama, at thy command, goes, he, conquering his enemies, returns victorious; and when, after defeating the armies of the enemy, he returns, he, still more humble, treats us with the greatest condescension.

प्रवासात् पुनरागत्य कुञ्जरेण रथेन वा ।
राजमार्गेऽपि दृष्ट्वा नः स्थित्वा पृच्छत्यनामयं । 70 ॥
अग्निहोत्रेषु दारेषु शिष्ये प्रेष्यजनेषु च ।
सानुकम्पः सदा रामः पृच्छत्यस्माननामयं । 71 ॥
अभ्यन्तरे च बाह्ये च पौरजानपदे तथा ।
स्त्रियो वृद्धास्तरुण्यश्च देवान्राजन् गृहेगृहे । 72 ॥
रामस्यैवाभियाचन्ते यौवराज्येऽभिषेचनं ।
तासामायाचितं राजन् त्वत्प्रसादात्प्रसिध्यतां । 73 ॥
राममिन्दीवरश्यामं प्रजानामनुकम्पकं ।
पश्येम युवराजन्त्वमभिषिक्तं त्वदाज्ञया । 74 ॥

When he returns from a country-residence, whether it be on an elephant, or in a carriage, he, on seeing any of us stops in the public street, and graciously enquires respecting our health; and with the most genuine sympathy extends his enquiries to the health of our priests, our disciples, our spouses and servants, of those within and without, and of the people both of town and country. Women, old men, and blooming virgins are in every house continually supplicating the gods for the installation of Rama. O king, let this event, so much desired by them, be accomplished through thy favour.

स राजवर्य्यात्मजमात्मवन्तं गुणाभिरामं नरलोककान्तं ।
रामं नृदेवार्हसि लोकनाथमथाभिषेक्तुं युवराजमुर्व्वां ।75 ॥

इति श्रीरामायणे चतुर्व्विंशतिसाहस्र्यां संहितायां वाल्मीकिप्रोक्तायामादिकाण्डे वालचरिते श्रीरामाभिषेकव्यवसाये आदिकाण्डसमाप्तिरूपचतुःषष्टितमः सर्गः ॥

Already in imagination do we behold Ram*a*, resembling the azure lotos, who feels the distress of every subject, installed by thy command. O lord of men, appoint Ram*a*, son of the best of kings, generous, adorned with every excellence, the delight of mankind, to the office of coadjutor in the kingdom."

Thus far the sixty-fourth Section, containing the proposal for installing Ram*a*.

End of the First Volume, containing the First Book.

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